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LEO XIII AND DEMOCRACY

DEMOCRACY is in peril. On this subject much has been said and much written in recent months. The real perils by which Democracy is menaced come from wolves in sheep's clothing. It has been the misfortune of Democracy that it became allied with false Liberalism—amoral Liberalism, as the late Pius XI called it. Naturalistic and materialistic, secularistic and positivistic Liberalism has been the corrosive element of Democracy. Until Democracy dissociates itself from this false Liberalism it will continue to be in peril. Democracy's battles will not be won by armies and navies, by tanks and airplanes, or other mechanized forces. Ideas can not be destroyed by shooting bullets at them. False ideas are conquered only by sound ideas.

It is well to recall all this on the occasion of the Fiftieth Anniversary of the publication of Leo XIII's encyclical, *Rerum novarum*, on the Condition of Workingmen. The labors of Pope Leo to lay solid foundations for a sound system of Democracy need still to be properly evaluated. Almost thirty years ago one of his distinguished contemporaries, Professor Dr. Giuseppe Toniolo (1845-1918), who for many years filled the chair of political economy in the University of Pisa, collaborated with LaTour du Pin, Decurtins, Mermillod, Vogelsang and others in the program of the International Union of Social Studies, founded an Italian Catholic Union of Social Studies, appraised with keen vision the services which Leo XIII rendered to Democracy. Writing of the social program of Leo XIII in his "L'eredità di Leone XIII" (Roma, 1903), he said: "This program of doctrines and corresponding proposals for democratic reforms will ever remain one of the greatest historical ventures of modern times." In view of the grave social and economic evils that beset mankind, Professor Toniolo explains, one must honor the greatness, the modernity, and holy courage of Leo XIII in setting up a program of Christian Democracy and planting its standards upon the ramparts he erected against the assaults of rapacious Individualism on the one hand and ruthless Socialism on the other. Indeed, only now that Democracy is in gravest peril are we able to see how tremendous

have been the services of Leo XIII in laying the groundwork of true Democracy.

Against the naturalistic and materialistic tenets of Liberalism Leo XIII asserted the dignity of man. False Liberalism holds that man is a product of material nature's evolutionary forces. Not so, replies Leo XIII, man comes from the hand of God. Therefore, there is an important distinction between man and animal creation. "Man possesses the full perfection of animal nature," writes Leo, "and therefore he enjoys, at least as much as the rest of the animal race, the fruition of the things of the body. But an animality, however perfect, is far from being the whole humanity, and is, indeed, humanity's humble handmaid, made to serve and obey; it is the mind, or the reason, which is the chief thing in us who are human beings; it is this which makes a human being human and distinguishes him essentially and completely from the brute."¹)

Modern Liberalism can not accept this explanation because from Rousseau, Hobbes, Spencer, and other latter-day protagonists it received with favor the doctrine that man is a product of nature's material forces. Such teaching destroys the very foundation of man's dignity, and hence also the foundation of his rights and liberties. If man has basic rights and liberties, he has them because of his dignity as man. Animals have neither rights nor liberties. Man's dignity furnishes the principal reason for the characteristic principle of all Democracy, stated so well in the Declaration of Independence, that all men are created equal. True, there are social inequalities; human society is not classless; people differ in capabilities, in intelligence, in health, and in strength; inequalities in fortune are the necessary result of inequalities in condition. "Such inequality is far from being disadvantageous either to individuals or to the community," comments Leo XIII; "social and public life can only go on by the help of various kinds of capacity and the playing of many parts, and each man, as a rule, chooses the part which peculiarly suits his case."²) But, basically, all human beings

¹) Social Wellsprings, 1940, p. 170.

²) Ibid. p. 176.

are equal, equal as children of God, no matter what their race, or color, or social condition. They are all human beings, and hence enjoy the same human rights and liberties.

This Christian conception of man caused Leo XIII, an aristocrat by birth, training, and culture, to open his heart to the common man. His heart was torn with anguish that the masses of the poor carry a yoke but "little better than slavery itself."³) In propounding his social doctrines he strove by every means possible to have the poor rise above their poverty and wretchedness and better their condition in life. He wrote: "the Church is not so preoccupied with the spiritual concerns of her children as to neglect their interests, temporal and earthly. Her desire is that the poor, for example, should rise above poverty and wretchedness and should better their condition in life; and for this she strives."⁴)

On another point Leo XIII differed radically from the amoral Liberalism of his day. This Liberalism held that society is made up of individuals; it disparaged the rôle of the family. On grounds of freedom it allowed the evil spirit of Individualism to enter the home and to break it up through divorce, birth control, and other immoral and unmoral forces. Its philosophy with regard to the family was, and is today, thoroughly secularistic. Religious ideals of marriage are spurned and abandoned. In consequence, secularistic Liberalism logically rejects the sacred character of family life. Against such false views Leo XIII asserted most strenuously the sacred character of matrimony. In his memorable encyclical on "Christian Marriage and the Family," *Arcanum divinae sapientiae*, February 10, 1880, he defended the sacredness of marriage and of family life. In his *Rerum novarum* he drew from it important economic and social conclusions, namely, that the rights of the family are anterior to the State; that its rights must be religiously respected by the State; that the State must not unduly interfere with regard to the exercise of the rights of the family; that the worker has a right to property not only to satisfy his individual needs, but also to be able to discharge his domestic obligations. Writes Leo XIII: "For it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten, and similarly, nature dictates that a man's children who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life."⁵)

In defending the interests of the family, Leo XIII rendered a priceless service to Democracy. The family is the school in which are taught

virtues that are indispensable for the preservation of economic and social, civic and political institutions. In the family husband and wife must learn to revere and love each other; in the family children must learn to have respect for and show obedience to authority; in the family all the members must learn, in their relations of give and take, to observe the dictates of both justice and of charity; in the family they must learn lessons of self-help which, if not learned or not properly applied, will lead to more and more interference on the part of the State until the rights of the family are lost and the freedoms of Democracy are destroyed. Domestic virtues form the matrix from which originate the civic and political virtues without which society cannot live and without which Democracy must perish. The groundwork for true democratic reforms must be laid in the family. With remarkable foresight Leo XIII recognized this, and therefore championed so strongly the sacred rights of the family.

Leo XIII detailed at great length the arguments underlying the rights of private property. These arguments are so classic that they need not be repeated. The institution of private property is among the most important of all social institutions for the preservation of Democracy. Without private property men lose not only their spirit of initiative and self-help, but also their independence and liberty. Without private property men become proletarians, either under an exploiting régime of finance capitalism which brings wealth more and more into the hands of a few and leaves the masses propertyless, or under an equally exploiting system of Communism where citizens own nothing because the State owns all. Under such systems the freedoms are lost which men cherish and for which they are ready to spill their blood.

Positivist Liberalism is the polluted source whence proceed teachings that undermine the foundations of private property. Positivism holds there is no natural law; all laws proceed from the State; social reform, therefore, must come from the State; social reform can not be founded on natural law. Such teaching leads straightway to systems of Socialism, Communism, Fascism, and even totalitarian Democracy. It is evident that, if private property is not a creation of the natural law but rather a creation of the State, then the State can take away what it gave. Modern Liberals are therefore correct in their logic in urging the abolition of the rights of private property, or, at least, in advocating so much State intervention that these rights are practically abolished; logically, too, they are correct in their friendly attitude toward systems of Socialism and Communism. That modern Liberals are exponents of an all-powerful State is not at all surprising to those who follow the fundamental tenets of Liberalism to their logical conclusion. As their

³) Ibid. p. 168.

⁴) Ibid. p. 183.

⁵) Ibid. p. 173.

aim yesterday was the glorification of freedom, their aim today is the glorification of the State. Such is the irony of history's logic.

On no point is Leo XIII so direct and explicit as on the point of asserting the natural right of private property. The rejection of this natural right injures those most whom modern Liberals would seek to protect. "When we undertake to alleviate the condition of the masses," concludes Leo XIII, "our first and most fundamental principle must be the inviolability of private property."⁶) His exposition of the rights of private property is not one-sided. He inveighs not only against socialistic systems that would fundamentally destroy this right, but also against a régime of Individualism that recognizes no social obligations of property. Private property involves a trust; the possessor is a steward of Divine Providence, who shall use his stewardship wisely, not only in his own interest and that of his family but also in the interest of his fellowman. With approval he quotes St. Thomas of Aquin: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need."⁷) Those sincerely interested in the preservation of Democracy should once more study diligently and reflect seriously on the social teachings of Leo XIII with respect to private property. These teachings have most grave implications for Democracy.

Positivistic Liberalism led Democracy into the quicksands of moral anarchy when it denied the validity of the rational natural law. If there is no such law, there is also no rational moral law to guide and govern the conduct of men. Men will divorce business affairs as well as international relations from all ethical considerations. This is what actually happened under the *laissez-faire* régime of amoral Liberalism and in the conduct of relations between nations and nations. The results are apparent. War has come again into the world. Behind legalistic phrases governments justify their acts of force. Might is once again right. Right no longer rules as a sovereign lord. Moral anarchy has invaded also the domain of capital and labor, employer and employee. The chaos that has resulted from the rejection of the sovereignty of the moral law has become Democracy's greatest peril.

If men no longer can appeal to a moral law as the ultimate standard of right and wrong, they will appeal to the law of the State. By inexorable logic modern Liberals are doing that. As the name implies, Liberals ought to be champions of freedom, yet they are shackling freedom by their advocacy of more and more State intervention. They clamor for more and more laws to achieve and consolidate social gains.

For them social justice is not a moral virtue which, by reason of its own power, makes demands on the consciences of men, but a legal instrument of the State, as weak or as strong as the State whatever the case may be.

Leo XIII saw clearly the fatal steps that Liberalism was taking; he warned men that the irreligious and amoral Liberalism of the day would take them directly into systems of Socialism and Communism. As one observes the fatal working out of the false ideas of Liberalism, it is not at all strange that Liberals especially have become the admirers of Russia's system of Communism. They especially have furnished to Communism the largest number of fellow-travelers. They, too, championed the cause of the Spanish Loyalists in the name of Liberalism, apparently oblivious to the fact that in essence totalitarianism is the same whether it dresses itself in the garb of Fascism or Communism. Events are proving that Leo XIII's greatest service has been that he raised his voice in warning against the encroachments of the State on the rights and liberties of men. In *Rerum novarum* he showed that the rights of men are anterior to those of the State; so, too, are the rights of the family. The State, he taught, is organized to respect and protect rights, not to absorb or abolish them. The function of the State is twofold: first, to protect rights, and, secondly, to conduct the affairs of the commonwealth in such a way as to produce public well-being and private prosperity.⁸) For this State intervention is necessary, but it must be limited by a proper regard for the rights and freedoms of the individual and families. Those in authority must remember that their authority comes from God; as God's representatives they must use their authority in accordance with His will as expressed in moral law. Briefly, they too are subject to the moral law. These ideas are so important in the face of a growing omnipotent State that Pius XI, in *Quadragesimo anno*, restated them with renewed emphasis, and our present Sovereign Pontiff, Pius XII, deemed it necessary to expound at length, in his first encyclical, the function of the State. Totalitarianism is in the ascendancy. It has achieved control of the European Continent. The trend toward totalitarian Democracy is in evidence in our country. The signs thereof may be clearly seen by all who have eyes to see. If Democracy is to be preserved as a rule under which the principle of equality with respect to fundamental human rights will obtain its greatest realization, it is necessary to return to the social doctrines of the great Leo XIII on the dignity of man, the sacredness of the family, the social value of private property, and the proper rule of the State in the affairs of men.

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⁶) Ibid. p. 175.

⁷) Ibid. p. 180.

⁸) Ibid. p. 185.

A JUST WORLD ORDER

THE commemoration of the golden anniversary of the publication of the *Rerum novarum* comes at a moment when the world is stirring with unrest, harassed by doubt and uncertainty, and beset by fear for the future. Humanity is ill at ease and in a state of utter bewilderment and perplexity. An unparalleled mental confusion prevails as a result of the ideologies that have been disseminated with a zeal worthy of a better cause. A crisis has come upon us and adjustments on a vast scale have become imperative. As a rational being, the first thing man requires in such a situation is the proper knowledge to guide him in his activities of reconstruction. No better source of enlightenment could be found than the encyclicals of Leo XIII. One of the effects of the anniversary celebration precisely must be to bring to better attention the various encyclicals of the great Pope because taken together they embody a complete social philosophy embracing the economic, social and political order. The labor encyclical no doubt is of prime importance but it presupposes more basic principles without reference to which it would hang in the air. The Pope has provided this background into which the labor problem must be properly fitted, and these other documents affording the right perspective must not be neglected.

The present calls for this larger orientation since the question of economic reform has entered on a new stage which brings into the foreground the part which government must play in the reconstruction of society. Attention is focused on the purpose, the function, the sphere and the structure of the State. As society resembles an organism there is an interdependence and correlation between all its parts. When one part suffers that is an indication that some maladjustment exists in the whole fabric. It is this dovetailing of problems that comes home to us as we study the papal encyclicals published at different dates but all inspired by one grand concept of unity. Leo sets forth the nature of society (*Diuturnum*, on Civil Government), the inner structure of the State (*Immortale Dei*, Christian Constitution of States), the relation of State and citizen (*Libertas humana*, on Human Liberty), on the duties and rights of citizens (*Sapientiae Christianae*, Chief Duties of Christian Citizens).

These are the mighty cornerstones on which a sound State philosophy can be erected. Into the framework thus constructed all other problems can be fitted. In subsequent writings Leo harks back to these foundations, and Pius XI in similar manner frequently appeals to them. So every problem receives its proper place and its due measure of importance. The overemphasis and exaggeration which result from the isolation of problems are happily avoided. The

impression on perusal of these documents is one of delicate balance and exquisite proportion. Nor are they marred by oversimplification which is so exasperatingly common in the writings of reformers whose gaze is too intently fixed on one point to enable them to see it in relation to the whole. The vision of the reform enthusiast ordinarily is distorted and the particular matter with which he is preoccupied bulks too large and overshadows every other consideration. It is this defect which vitiates the so-called ideologies so that they appear as grotesque reflections of reality, that can only deceive the unthinking of which, however, there exists in every community a rather great number.

In a complex and intimately interrelated system such as human society all elements must be co-ordinated if the total effect is to be one of harmony. Order begets order but disorder begets disorder. Within society order diffuses itself in ever widening circles. No organism can be in a healthful condition if its primary structural units are in any way impaired. Now that is the unwholesome state of affairs in the present social disorganization. Neither the whole nor the several parts function in the right manner. Partial reform as a consequence will not be able to remedy the situation. If the evil is universal the remedy must be equally universal. A local application can be of no avail if the malady consists in a general disorganization.

With keen discernment both Leo XIII and Pius XI have fully recognized this and the diagnosis of our troubles which they offer takes into account not only the symptomatic manifestations of the disorder but also the deeper lying cause. They penetrate to the core of the matter. Time and again they have stressed the one fact that the deepest source of our ills is the spirit that permeates society. Wrong theories, false conceptions of life, wrong mental attitudes are at the root of what ails the world. That brings us back to the individual. Hence their insistence that no social reform can be effected without sincere moral and religious renewal. The necessity of spiritual regeneration is the burden of every encyclical dealing with social reconstruction but the theme is also taken up *ex professo* in a number of encyclicals devoted to this inner and personal aspect of the problem. In this connection we refer to the encyclicals on Christian marriage, Christian education, the Rosary and the Social Question, Catholic Action and others concerned with the religious life.

Let no one think that these are of no immediate interest to the social student. On the contrary, they round out that wholeness which is characteristic of the papal vision. To neglect them as irrelevant to social rebuilding would be a fatal mistake. Order radiates in concentric circles and spreads like a wave. Well ordered individuals will make a well ordered family,

well ordered families will make a well ordered community, well ordered communities will make a well ordered society, well ordered societies will make well ordered States, and well ordered States will make a well ordered world. To reach the highest point of order is impossible if any one of the steps in this hierarchical ascent is missed.

There is no doubt that the near future will force on the world far-reaching innovations in all spheres of social life. The extent of these changes we cannot at the moment accurately determine but we must make sure that the development takes and keeps the right direction. There must be no uncertainty about the values which under all circumstances have to be preserved. It is a sad fact, however, that our age is even at sea with regard to such a vital question. Nothing short of a return to ultimate and supreme truths will be necessary. Needed is a full philosophy of life and the destiny of man as it can be found in the teaching of Leo XIII and Pius XI. Civilization, society, government are ministerial and instrumental. Unless this truth is grasped in all its implications, totalitarianism will enslave mankind. It has proved an efficient and mighty engine; its very bigness holds for many an unholy fascination to which they succumb in a species of perverted worship and admiration; others it overawes by the glamor of its achievements and still others it wins by the amplitude of its promises.

There is no question but that many in Europe have yielded to it in an abject spirit of defeatism. To fill men with abhorrence of the thing, they must thoroughly visualize the aims for which it stands and the monstrous claims which it makes. In the mirror of the papal teachings we can see it in its enormity for there we learn the true purpose of the State and by comparison discover how far the totalitarian State departs from this end. The totalitarian State is the legitimate offspring of the Hegelian State idea. It recognizes outside of itself no norm of morality; it is the measure of all value; it is the standard of truth; it is the absolute, and usurps the attributes of the Deity; it brooks no limitations of its power; it can demand every sacrifice and commands unconditional and blind obedience.

A State thus conceived is in utter opposition to the concept developed by Catholic philosophy as set forth in the papal writings. The more we are imbued with the doctrine of the Pope the more will our aversion to totalitarian philosophy grow. From these same documents we will likewise derive the inspiration and determination to fight the exorbitant claims put forth by this strange monstrosity which logically leads to a degradation of man such as the world has never seen. Still unless we have definite convictions on the inherent dignity and the inalienable rights of man, the horror even of such a thing may gradually wear off. Nothing is more easily swayed than a man without

strong convictions and clean cut principles; he is ready for all kinds of concessions and compromises. And worse still, his lack of knowledge prevents him from seeing that he has made a fatal compromise. In view of this it is easy to see that if we wish to avoid blunders in that great work of social reconstruction, we must arm ourselves with authoritative and authentic information. To find this we need not go far out of our way since it is stored up in very accessible form in the papal letters. The Pope therein has set up sign posts which show the safe road and warning tablets which indicate blind alleys, and signal the danger spots.

The false social theories of our days have arisen from the depersonalization of the social sciences. We conceive of systems as impersonal entities and lose sight of man. The Popes think in terms of men and women, of personal human beings. In everything man is foremost and central. It is more important to think of the men and women in the States than to think of the States. Always the first question is, how does such and such a measure affect man. This frank human outlook will give to economics and politics an entirely different and more wholesome complexion. There can be no good in a system whatever its pretensions may be if it does not better the condition of individual man. If the anniversary does not create a new and intensified interest in the various papal encyclicals it will have to be regarded as a dismal failure.

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WHAT THE ENCYCLICALS DO NOT TEACH

WHEN the present Pope, Pius XII, was still Apostolic Nuncio to Germany, on one occasion he drew a rather instructive parallel to show the competence of the Church with reference to social and economic matters. It was at the Catholic Day held in Dortmund in 1927 the Pontiff emphasized that it certainly is "not the task of the Church to assume direct leadership in economic life."

"She proclaims and affirms, however," he continued, "in all spheres of man's social life as also in the economic realm, immutable moral principles which, like lighthouses, tower over the stormy sea of social problems; and every attempt at, and form of, the solution of the social question must heed these rays of light."

The mariner will be shipwrecked if he disregards the beacon, but it gives no instruction as to how he should direct his vessel so that it may reach its destination. The lighthouse lantern is, so to speak, a negative "norm," whereas competent navigation is positive. Similarly, in the economic sphere every departure from moral principles spells danger if not

disaster, although we cannot infer from ethical standards positive instructions regarding a method of procedure that will be correct from an *economic* standpoint.

This truth has been quite frequently overlooked. Ever since the appearance of *Rerum novarum* overzealous Catholics have regarded this encyclical and other proclamations of the Church as programs of social reform. Beyond question there will be no effective and lasting social reform without a moral renovation and, what is more, a re-incorporation of the parts of society separated from the Church into the Mystical Body of Christ. Rightly does Leo XIII state in *Rerum novarum* that "if society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions." But grace does not abolish or destroy nature. When we speak of "social reform" in the accepted sense of the term, we mean improvement through a change in *form*, amending the social order. Or, put another way, we mean institutional betterment in time and space.

The Church herself has never claimed to be an agency of social reform in this sense, and neither did the Popes ever consider it their task to assume leadership in this respect. Of course everything having a bearing on human conduct is subject to the *potestas indirecta* of the Church. But whenever she defines her position with reference to the practical problems of daily life, she does so *ratione peccati*, i. e., from the viewpoint of the moral law. In other words, the Church does not interfere with what we might call the ordered autonomy of the various departments of cultural life, and does not interpose her authority in technical matters for which, as Pius XI says in *Quadragesimo anno*, "she has neither the equipment nor the mission."

The Church has always taught that the different secular spheres of life have their own foundations and principles of being. And this applies also to the sciences and the technics of social life. "So far is the Church from opposing the cultivation of human arts and sciences," states the Vatican Council, "that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its *own principles and its own method*."¹)

Thus does Pius XI particularly emphasize the various "formal objects" of economics and ethics. Both share the same material object (subject matter): men's activities. But each examines them from a different point of view.

¹) Cf. C. Butler, The Vatican Council, Vol. II, New York, 1930, p. 267.

Economic science and moral discipline, states *Quadragesimo anno*, "are guided each by its own principles in its own sphere," although of course their principles do not contradict but rather confirm each other. Gladstone's dictum, that what is morally wrong can never be politically right, and vice versa, applies very aptly in this connection. The fact that the principles of economic and social reform, on the one hand, and of moral philosophy, on the other, are not opposing principles, does not permit us to confuse them or replace the one by the other. Therefore, whoever thinks that the encyclical *Rerum novarum* could or should be used as an economics textbook, or that the encyclical *Quadragesimo anno* can be substituted for a text in empirical sociology—and both things have been done—misconstrues the Church's claims to authority. Often unwittingly such a person provokes animosity against the Church.

But of greater importance is the fact that whoever disregards the so-called secondary causes at the same time disregards, as St. Thomas Aquinas puts it, the infinite goodness of the Creator (the First Cause), Who "confers upon other things not only that they may be, but also that they may be *causes*."²) These created causes are origins *sui generis* of action, such, for example, as the laws of physical nature, the "laws" of economics, etc. The relative autonomy of politics, economics, social order, etc., consists in or is based upon these "causes," i. e., their specific nature and the "laws" emanating from their own proper, intrinsic being and constitution.³)

Ever since modern man turned from sound doctrine, disregarded the true nature of social and economic institutions and refused to acknowledge the commandments of natural reason, the Church has not failed "to refute false teaching" which arises from "the spirit of revolutionary change," in the words of *Rerum novarum*. To teach this truth, to legislate and to judge concerning it are essential functions of the Church. And inasmuch as grace builds on nature and salvation demands and presupposes the co-operation of man's reason and free will, the *magisterium* of the Church extends also to natural truth, especially to the natural moral law. Moreover, since this is a matter of natural reason, it is evident that the discovery and expounding of such truth is not restricted to the Church.

The Church assists and intervenes wherever man's reasoning fails or errs. But in so doing she does not dispense her members from their original duty to employ their natural faculties in the service of God and their fellow-men, and especially to use their reason in temporal mat-

²) *De Veritate*, q. 11, art. 1.

³) For the presentation of this problem the writer drew extensively upon the excellent commentary of the encyclical *Quadragesimo anno*, Reorganization of Social Economy (esp. ch. V.), translated by Rev. Bernard W. Dempsey, S.J., Milwaukee, 1936.

ters, i. e., those pertaining to the natural order. Just as the sign-post does not walk along with us or the signal light instruct the mariner in the method of navigation, so the Church does not relieve us of our responsibilities in the realm of history. Neither does she save us the trouble of making our own decisions in matters of daily life, nor of applying in every instance the general truth to the concrete situation.

That the Church in modern times has so frequently considered it necessary to define her position concerning worldly affairs—in such practical matters, for example, as social legislation, unionization, the wage contract, the proletariat and numerous other social and political problems—should not lead us to conclude she is essentially an agency of social reform. Such would be a deplorable misinterpretation of her real nature and purpose. The Church is primarily “sacramental” and is only indirectly concerned with temporal matters. In the same way that the Creator does not, as a rule, interfere with the previously mentioned “secondary causes” which He Himself instituted, so the Church does not normally interfere with the vocations and tasks of her individual members. On the contrary, she encourages them in their God-given occupations and functions, providing them with the graces which enable men to renew the face of the earth “by faith” in the Holy Spirit.

It would therefore be a grave mistake to regard the social encyclicals as universal remedies, ready-made solutions of all problems, or blueprints of a new order which need only to be accepted by all to assure the abolition of all social evils. We have no right to pose as the *beati possidentes*, having the answers to all questions and knowing how everything is to be done. Even were all men truly Catholic and agreed on all the principles set forth in the encyclicals, this would neither set aside the weakness of human nature consequent upon original sin, nor would it provide us with a timeless world, without change or problems.

Faith and grace do not absolve us from further thinking and action of our own. On the contrary, they entail an obligation in this regard. Having been “knighted,” so to speak, by the sacrament of confirmation, the layman joins the phalanx of those battling for the Kingdom of Christ. Every *Ite, missa est* is a new call to arms, a reaffirmation and a confirmation of the Christian’s mission in this world: to restore *all things* to Christ.

This gigantic struggle between the *Civitas Dei* and the *civitas diaboli* cannot be fought with “directions for use” at hand. The Christian lives and fights “by faith” rather than by minute instructions. The Church gives him the general direction and the necessary supernatural provisions for his journey. For the rest, she considers him a “person” in the meta-

physical sense of the word, a rational being able and obliged to judge and act for himself—with the grace of God. The fact that the Church today so frequently directs man’s thinking and action in worldly matters, explaining to humanity the relationship between State and society, reminding man of the organic structure of society—as was done in *Rerum novarum* and *Quadragesimo anno* respectively—is no proof to the contrary.

When large sections of the human race turned away from the Church, the fountain of grace, men’s judgment became perverted even in the sphere of natural reason. Thus the Church, in keeping with the “principle of subsidiarity,” had to function, as it were, as the vicar of reason and the guardian of civilization, since religion, based on a perverted mind and a corrupted society, can not prosper. She does not propose to teach us how to build a corporative society *hic et nunc*, or tell us what expedients to employ in order to solve the labor question in this country, or resolve any other practical difficulty. But she exhorts mankind to re-organize social economy, to restore the natural (organic) organization of economic society, so that it can again safely operate as the material basis for man’s spiritual ends. How this is to be done here and now, no writings of St. Thomas and no encyclical can tell us. This depends on many “secondary causes,” on our own abilities, on historical, ecological, ethnical and other data and circumstances.

It is here Catholic Action enters and the mission of the Catholic layman begins. Instead of perpetuating the vicarious function of the Church in the field of social problems, in which she has had to labor so extensively due to the errors of and confusion existing among men today, Catholic laymen should strive to achieve a mature co-operation in restoring this world to Christ the King. The beautiful and striking interpretation of the purpose and duty of Catholic Action outlined by Pope Pius XI in a letter to Cardinal Segura, of Spain, in November, 1929, aptly applies in this regard. Catholic Action, the Pontiff wrote, should strengthen and form the conscience of the faithful in a Christian manner so that at any time and in any situation of private or public life they may be able to find the Christian solution of the problems presenting themselves in such great number.⁴⁾

FRANZ MUELLER
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There is hardly anything in the world that some man cannot make a little worse and sell a little cheaper, and the people who consider price *only* are this man’s lawful prey.

JOHN RUSKIN

⁴⁾ Cf. *Acta Apostolicae Sedis*, Rome, Dec. 2, 1929, Vol. XXI, No. 15, esp. p. 666.

WARDER'S REVIEW

A Happy Experience

IT has been said by a distinguished Americanist, that all of the former Spanish colonies of Central- and South America were the worse off for the *reforma*. But does this apply also to Costa Rica?

Its people have undoubtedly fared better since separation from Spain than those of any other republic of Central America. A tradition of Democracy in Costa Rica is expressed in the common saying: "*No home has ever been steeped in mourning by the acts of our political leaders.*"¹) It may be a mere coincidence, but perhaps this experience is at least partly due to two circumstances: that agriculture early became a way of life for the majority of settlers in Costa Rica and that most of its political leaders since independence have been not generals, but teachers.

An Australian Prelate Remembers

HOWEVER sound we know the principles and doctrines announced by Leo XIII in *Rerum novarum* to be, to many of his contemporaries they appeared novel and dangerous. To such an extent had the teachings of Liberalism confused the minds of men.

It is to this experience Archbishop Mannix, of Melbourne, Australia, referred a few years ago, when addressing an audience gathered in a Town Hall of his Diocese:

"I am old enough to remember when Pope Leo XIII was regarded by many people as a Socialist or Communist at the time because he told us that human labor was not merely a commodity to be bargained for, but that human dignity had to be considered, and that a man was entitled to a living wage for himself and his family."

And for good measure the distinguished Australian prelate added:

"It is the big financial experts of the world who control the money. These are the people to whom the Pope [Pius XI] has addressed his most caustic remarks, and these are the people who will have to release their grip on the world."

It was on the same occasion, Archbishop Mannix remarked, scarcely any reference had been made to Communism by the lecturer who had preceded him and spoken on "Pius XI and Social Justice." That was as it should be, he said, because they were much more interested in the other problem: "What are we going to do if we are not going to have Communism?" Wise words these! But they are as wormwood to Catholics who salve their conscience by declaring their approval of the Dies Committee while steadily refusing to co-operate in the great task of aiding the reform of institutions and morals, as set before them by the Church through her Popes and Bishops!

¹) Quoted in "Charming Costa Rica," *Agriculture in the Americas*, March, 1941.

The Results of Spiritual Revolt

WHILE Catholics are well aware of the connection of such events as the French Revolution, the social unrest of the nineteenth century and other phenomena of recent times, with the rendering asunder of Christianity by the Reformation, it is rarely one discovers an admission such as the following, contained in an article on "The Character of the People," which appeared in the *Statist*—an Independent Journal of Finance and Trade, published at London:

"Probably the greatest shock this country ever received since she became a composite unit was the Reformation and its attendant civil wars. The whole conception of western civilization at that time rested upon the belief in spiritual and ethical matters on the unity of Christendom. The Reformation shattered this conception and showed that what had been supposed to be United Christendom was capable of as many atrocities as any horde of barbarous tribes seeking each other's lands. Nevertheless, great as the shock must have been at seeing even the King's seizing the Church lands to the feelings of the people of this country, and in spite of the various vicissitudes in which facilities for education nearly disappeared, the English people rallied after a time to the new controllers when those controllers showed that they were able to assert their authority.

"Would it be too much to trace modern unrest, the growth of Socialism and Communism to the effects of the Reformation?"¹)

This opinion does not take into account the various stages not alone the English but all peoples of Europe experienced and which marked the growth of the spirit of negation. It has merely found a more positive affirmation in Socialism and Communism than is compatible with the interest of the beneficiaries of political and economic Liberalism. A spiritual counter-reformation is the only means to undo the evils which have resulted from the disastrous spiritual revolution of the sixteenth century.

Public Opinion

SINCE the majority has acquired something akin to dictatorial power, those who aspire to public office have their "ear to the ground" that they may divine that mysterious something called public opinion. Thoughtful, sincere and unselfish men have never adopted it for a guide or permitted public opinion to dictate to them. They rather agree with James Russell Lowell who, after he had heard a young Italian say: "What imports it what the fools think?" wisely soliloquized:

"An immense deal, I thought, an immense deal; for of what material is public opinion manufactured?"²)

"*Manufactured*!" How deeply significant the choice of the word seems. Public opinion is today more than at any previous time in human history *made*, because the means to do so are not alone more numerous but also of far greater potency than were those at the command of the men who attempted to influence their fellow

¹) London, Mar. 1st, pp. 181-182.

²) Fireside Travels. Boston, 1876, p. 211.

citizens collected in the Agora at Athens or in the Roman Forum.

Gifted beyond the ability of the vast majority of his contemporaries to discover and estimate the influences engaged in destroying the foundations of Christian society, the distinguished Dominican, Albert Maria Weiss, thought public opinion a power for evil. It brought to mind, he thought, the goddess fate, dreaded by the ancients; or, to speak with Plutarch, certain demonic powers that know how to tempt even the best of men to commit overt acts and excite to confusion. And having exemplified the influence exercised by public opinion as, in our country for instance, in favor of birth control, Fr. Weiss closes the paragraph with the epigrammatic statement:

"A veritable demon, this public opinion. A subtle, enervating influence, which acts in the manner of the poisonous fumes emanating from the cave of Trophimus."¹)

For reasons of their own, Liberals and Progressives have deified public opinion. In possession of the means to "manufacture" both the ingredients and the finished product, it became in their hands one of the most powerful instruments for the promotion and realization of their ideas and plans.

On Censorship

IN the name of Democracy Progressives and Liberals of our country express violent opposition to censorship of books, pictures, the stage and films. We are not convinced, however, they would be satisfied with only that should *their* New Deal be consummated. A well known British writer of Liberal persuasion candidly declares:

"No nation can be great without self-expression in play and film. *No cultural propaganda can be attempted without State supervision of theatrical and film production.* A country which neglects its own theatres, its news reels and its documentary films is throwing away the greatest weapon at its peaceful disposal in international affairs."

Thus Nicholas Davenport, writing on "The Coming Revolution" and "The State Capitalism" which the former is intended to bring about. The views expressed by this Englishman of the 20th century would appear familiar to Plato. It is in his treatise "On Legislation" a citizen of Athens addresses to a few of his friends this question:

"Will art be permitted full liberty to do what it pleases whether in a jesting or serious mood in a State enjoying good laws? Will the artist in such a State be permitted to teach the children of his wise fellow citizens, and all youth, whatever may please him, irrespective of whether by doing so he may educate them for virtue or train them for frivolity?"

"To permit this," answers the Athenian's friends, "would be opposed entirely to reason." "Nevertheless," the former replies, "it is everywhere permitted, except in Egypt."

The present generation derides the idea of the exercise of public censorship over the various manifestations of art. But it was in regard to this very matter the rationalist Lessing, himself an *esprit forte*, said: "We are not always right when we laugh." Nevertheless one may hesitate at present to insist on public censorship, because of the abuses it is apt to invite. Under State Socialism, or State Capitalism, and the two are synonymous, there may come a day when a Passion Play will be considered incompatible with the "cultural propaganda" of which Mr. Davenport speaks. It is well to remember in this connection that the influence the Enlightenment was able to exert in absolutistic States in the late 18th century caused the suppression of numerous Passion Plays and other similar religious dramas, so popular one time in many parts of Europe. What is now an international event, the presentation of the play at Oberammergau, was prohibited by public decree in so Catholic a country as Bavaria.

From Joseph Cook to Edward A. Filene

THE institution now known in our country as the Credit Union was recommended to the American people as long as sixty years ago, while their present popularity is of far more recent origin. It is in "The Rise of the Social Gospel in American Protestantism" Charles Howard Hopkins relates:

"Joseph Cook, whose weekly 'Boston Monday Lectures' were being followed by hundreds of thousands of readers, endorsed the Rochdale co-operative system and the German co-operative savings banks [italics ours] as practical aids in the solution of the labor problems."¹)

The lectures, dealing with Socialism and Labor, were delivered in 1878-79 and published in 1880. It was in the same city, Boston, the late Edward A. Filene, but not until almost forty years later, inaugurated his protracted campaign for the promotion of the credit union movement in the United States. But only after Mr. Desjardins had introduced these Peoples Banks to Canada, from where the credit union was brought to Massachusetts by French-Canadians. It was then the Boston merchant learned of the German co-operative banks, a circumstance completely ignored by the editors of Mr. Filene's "Selection of Speeches and Articles," published by his "Former Associates" two years ago. Although he did, as is claimed, "found the credit union movement in the United States," he did not inaugurate the credit union in our country, as the remark, "the experiment worked," might induce readers to assume, because nothing is said of the antecedents of Mr. Filene's sustained efforts to make possible the development of this timely means of self and mutual help. "This has cost Edward A. Filene," his friends relate, "all told something over a million dollars, for which he

¹) Soziale Frage u. Soziale Ordnung. 4. ed., vol. 1, pp. 472-74. Freib., 1904.

¹) New Haven, Yale Univ. Press, 1940, p. 41.

has never either sought or received a penny in return."¹)

It is regrettable, the author of the panegyric should conclude his remarks upon this particular subject with the following disclaimer regarding Mr. Filene's intentions:

"But don't imagine that there was anything philanthropic about it; for Filene is a selfish business man, who just happened to notice sooner than most that the prosperity of every business depends upon the prosperity of all legitimate business, and that the prosperity of all business depended upon adequate financing of the masses who directly or indirectly make its markets."

Monarchs in the age of Absolutism wished for the prosperity of their subjects, but with the intention in mind of fleecing them and obtaining the means needed for the consummation of their ambitious plans. We are, however, reluctant to believe Mr. Filene just a Machiavellian merchant-prince, who was willing to spend a fortune on the "democratization of finance" with no nobler motive in mind than that of promoting business. Somewhere, deep in the recesses of his soul, there remained knowledge of the social doctrines his people's prophets had proclaimed. And even if we must assume Mr. Filene to have been actuated by nothing better than altruism, it would be preferable to believing him a utilitarian.

CONTEMPORARY OPINION

TAKE it out of the consumer" has been the slogan of war advocates for some months. President Roosevelt, Mrs. Roosevelt, Walter Lippman, Wall Street economists and columnists and other spokesmen for big business like the Chamber of Commerce of the United States, all look to the consumer to make the "sacrifices" essential to a profitable war.

At the moment they imply that these sacrifices will involve only what are termed "luxuries." From current discussion, however, it is clear that what is really contemplated is a drastic cut in the general standard of living. Decrying the continued reference to "social gains," *Wall Street Journal* (3/25) says bluntly that the job of paying for the war drive "can't be done unless every person in the United States cuts radically his standard of living and puts away, not only luxuries, but many of the things he now regards as necessities."

"The defense program," said *Barron's*, financial weekly (1/6), "will mean a curtailment of civilian consumption. There can be no sure protection of a subsistence minimum . . ."

(Labor Notes²)

Considerable discussion is going on concerning the need for more family-sized farms. We find, however, that the "family-sized farm" is as difficult to define as "marginal land."

In general terms, the "family-sized" farm is big enough for an average farm family to make

a comfortable living and educate its children, provided it farms intensely and well. But the kind of soil, average rainfall, nearness to market and the character of farming the occupant is best adapted to, all must be given consideration in measuring out his acres. The farmer himself, his wife and his family are also important factors in measuring out land to make a family-sized farm. One man will make a success on 40 acres and another will make a failure on 160 to 300 acres. We have examples of both in every State in the Southwest.

Not every farmer, even some of the good ones, is fitted to assume the responsibilities of ownership, just as there are thousands of excellent workers in industry who are not capable of managing the business. They work well under proper supervision just as some farmers succeed as tenants who would fail as owners.

There are some who would, if they could, divide up farm lands into small tracts and give to every farmer, tenant and seasonal worker, a farm of his own. If such a movement ever succeeded, agriculture in this country would be placed on a peasant basis. *Farm and Ranch*¹)

Under the title "The Canker," we discussed in the Michaelmas issue the urbanizing tendencies of modern education. A curious sidelight on that thesis has since come to hand, from which it is clear that the most doctrinaire systems of education are liable to the same bias.

In *Pravda* [Moscow] of 18th June last appeared a leading article entitled "In our Land all Professions are Honorable." It claims that in the Soviets all work is equally honorable, and the choice of it free. But it is clear from the whole trend of the article that its real purpose is to deplore the way in which promising young people from the Collective Farms, after advanced education, return to the Farms with reluctance, and frequently apply for urban employment as clerks.

Communism, of course, is an urban growth which has been grafted with much difficulty and more blood on to rural Russia, but it is curious that this totalitarian system has failed conspicuously to stop the rot in a place where, clearly, it was desired to stop it. The Leader says "It has been pointed out several times that one of the defects of our secondary school is the inability to instill the love for agricultural labor." It goes on to instance that out of 29 young men who left a particular Collective Farm for further education, only two returned to it.

Evidently the disease is independent of political systems, and needs a culture, not a school, to cure it.

(The Cross and The Plough²)

¹) How Big is a Family-Sized Farm? Dallas, March, 1941, p. 3.

²) Organ of the Catholic Land Associations of England and Wales. Vol. 7, No. 2, p. 4.

¹) Speaking of Change. N. Y., 1939, Preface, p. xviii.

²) Loc. cit., N. Y., April, p. 1.

Macaulay's New Zealander, looking at the ruins not merely of London, but of Europe, will recall Mr. Chamberlain's name merely as one of the politicians of a dying age who tried vainly in blindness and perplexity to maintain a social system that was obviously doomed. Historians will note that the damage was done long before Mr. Chamberlain took power; they will see him as the spokesman of that group of unimaginative business men who had ruled England since 1919. They will remark as a curiosity that at a late date Mr. Chamberlain *deliberately* adopted a personal policy; that in his effort to cut the tangled knot of diplomacy and save mankind from catastrophe he put aside advisers who at least knew something of the European map . . .

They will note in the war of 1914-18 the beginning of the end of a system of nations claiming sovereignty for themselves even while the wireless and the aeroplane rendered them obsolete. They will see all the evil inheritance of hatred and jealousy incorporated in Versailles, and from the sabotage of the League and the hypocrisies of the disarmament and economic conferences they will deduce that whether Mr. Chamberlain or another led in Britain, or Hitler or another nationalist leader arose in Germany, the antiquated international and economic system was doomed to extinction. Inevitably Mr. Chamberlain will look to them less important than he does to us who suffer from his mistakes. They will recognize him for a man of unusual integrity, obstinate courage and restricted sympathies who tried, with very little imagination and no success, to preserve a *status quo* which had lost its historic value and which should long before have been changed . . .

New Statesman and Nation

London

Twenty years ago, the whole country hotly debated the extension of Federal funds to schools in the States, but today these funds are voted, and there is not a murmur from the country. Every State in the Union is the happy hunting-ground of Federal agents, sent by Washington to teach our people how to farm, how to run their factories, how to bring up their children, how to wash windows, and what to do when old Bossy gets into the apple-orchard, and the Federal veterinary is out on another case. Our children are raised on Federal formulas (unless a Federal formula for not having children has been adopted) and when they are old enough, they ride in a Federal-subsidized bus over Federal roads to a school sustained by Federal funds, and here they are entertained by Federal films from the Federal Office of Education, and regaled at noon on Federal buns and milk.

*America*¹⁾

1) Editorial. Loc. cit., Apr. 19.

FRAGMENTS

WE just seem to have no social sense," remarks Marguerite Horan Gowen, in the *Catholic Standard and Times*, Philadelphia. "‘Liberals’ dominate our world today with their jargon in which Christianity and Democracy and justice have strange meanings. A while ago it was atheistic Communism. But their language antedates ‘Liberals’ and ‘Communists.’ It is the despairing challenge of the impenitent thief at the Crucifixion."

A participant in the recent annual Washington meeting of the National Social Science Honor Society, Pi Gumma Mu, assures us: "The paper by Father Lucey, Jurisprudence and the Social Order (read the second session), was like an eye-opener to many, since it showed the danger of the underlying philosophy and basic views of ‘the great liberal,’ Justice Holmes. References made to some of his letters throw penetrating light on his public utterances."

"National defense is not only a problem of production. It is also a problem of reinforcing our economy to pay for defense," thinks Hart I. Seeley, Trustee, Citizens' Public Expenditure Survey and Publisher of the *Waverly Sun Record*. He says: "Based on an estimated cost of 50 billion dollars, this defense program will eventually cost every family \$2,233. *That bill will have to be paid*. Every dollar of it sooner or later will come from the pockets of the plain people in your home town and mine."

Having made a moloch of property, Democracy permits what a Christian concept of human relations cannot condone. Without comment the *Manchester Guardian* reports: "For stealing sixpennyworth of coal from the Manchester Colliery's sidings near Brackley Pit, a 66-year-old unemployed laborer, Edward Prosser, of Bolton, was sent to prison for one month at Bolton on Thursday. It was stated that he had been to prison on three previous occasions for coal thefts. Prosser, who pleaded guilty, said he had recently left hospital, his wife was ill, and they had no coal."

To think in terms of international relations is an accomplishment still foreign to the vast majority of Americans. Not so with the British. There is rhyme and reason in the remarks of the *Catholic Times* of London:

"We believe that fundamentally the Chinese and Japanese people have the same enemies: the magnates of the extra-territorial concessions (i. e., Europeans and Americans) on the Chinese side and the two dominant millionaire clans, the Mitsui and the Mitsubishi, on the Japanese side. The new Japanese Government, being military and not Liberal, may provide a very hopeful change of policy if left alone."

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

A Fundamental Need of Leadership

THE ideas unleashed in the 18th and 19th centuries demanded of contemporary Catholics in both Europe and the Americas the greatest possible degree of integration of sound Christian doctrines: social, political and economic. Instead, all too many Catholics permitted themselves to be drawn into the orbit of Liberalism, thereby sacrificing the means and the ability to bring about the needed reformation of institutions and morals, made necessary by the previous centuries of confusion. When, a hundred years ago, the distinguished German convert Jarcke wrote from Austria, that the members of the middle classes throughout were outside the Church, and that only the nobility and the peasants remained faithful, he laid his finger on one of the most appalling wounds of the Church in our times, one which is by no means healed, even now.

Considerations of this nature were brought to mind by an article on James Connolly and the Irish Labor movement, contained in a recent

issue of the *Irish Ecclesiastical Review*. In speaking of Connolly's nationality, religion and efforts on behalf of labor, the writer, Rev. P. McKevitt, Professor at Maynooth, states:

"A unique opportunity presented itself [in Ireland] for attempting to build up a social order on a Catholic foundation. Connolly made the vital mistake of neglecting this opportunity and of establishing his reform on a philosophy (Marxism) which was the outcome of that moral bankruptcy which capitalism so strikingly illustrated. *He failed to see the riches available at home and borrowed from the poverty of strangers.*"

The lesson this opinion conveys is obvious. There are no American Catholic labor leaders known to us who would base the reforms promoted by them on Karl Marx. But how many are there so fully imbued with the doctrines stated and emphasized by Leo XIII and Pius XI, that we may call them disciples and apostles of a truly Christian program of social reform?

The Corporative Order

A Realization of Corporate Life

THE modern city, together with modern society, lacks unity and what else constitutes the more perfect organism. It resembles, on the other hand, nothing better than an ugly factory teeming with life, the ulterior purpose of which is an entirely material one.

Speaking of London, Mr. Leonard Woolf insists "it is not merely the blank unmitigated ugliness of this vast wen which fills one with irritation or despair or coma, according to one's temperament; it is the spectacle of something which is at the same time so enormous and hideous and so futile and dead." It appears to him that, entering the great English metropolis, "we are driving not through Megalopolis, but Necropolis, and if one wanted the final proof that there is some malignant disease in the heart of our civilization, one would point not to war or the unemployed or bombed buildings, or the barbarism of Nazidom, but to Clapham, Brondesbury, or Edmonton" (suburbs of London).

The writer, who is discussing a book by Lewis Mumford, "The Culture of Cities," admits that in this respect London does not differ at all from the other capitals of Europe except in size, and European capitals do not differ from other European cities and towns except in size. He believes, furthermore: "The man who can diagnose the disease which has produced Clapham, Edmonton, or the French and German equivalents, will also have diagnosed the disease which has produced Hitler, Fas-

cism and the war, and which is destroying civilization in Europe."

Curiously, it does not occur to Mr. Woolf that the solution may lie in the doctrines to which the eighteenth century gave birth and to which both William Cobbett and Thomas Carlyle so caustically refer. But he does approach the diagnosis of the ills which afflict modern municipalities in the sentence:

"A city reflects and embodies the essence and intention of a civilization in a peculiarly vital way, for it is created, and each new generation readapts it, as the physical environment in which the living decide to live. It is therefore a visible organ of social values and social purpose."

Exactly so; the modern metropolis is the product of a capitalistic civilization whose sole purpose is mundane. It grew big by the desire for gain. The welfare of the individual received little consideration and the common good none whatsoever. The stock exchange and the banks took the place the cathedral once occupied in the great communes of former times.

Both Lewis Mumford, the author of the book discussed by Mr. Woolf, and Mr. Woolf himself, realize the medieval town to have been a "vital social environment." "You may or may not approve the social values, intentions, and beliefs of those who built Verona or Segovia," Mr. Woolf continues, "but you have to admit that they are built into the walls and houses and integrated form of those cities, so that after five or six hundred years, when we see them,

we can say: 'Here was a civilization, and here is a town built by civilized men to live in and where civilized men can live.' No one could say that "of London or Bexhill or Reigate or any town which was built in the nineteenth century." They are, as Mr. Mumford says, simply the *crystallization of chaos*. The civic and social chaos which has taken the place of form, order, and civilization in our material cities is most obvious in the shapeless metropolis, the huge, sprawling megalopolis, the tumors which have grown upon the body of society and of the national State in every country during the 19th and 20th centuries.

What Mr. Mumford identifies as a "vital social environment" did not just happen. It was the result of moral and religious convictions

which demanded that the promotion of public welfare and not the protection of property and wealth constitute the primary obligation of public authority. From the nature of man and society there derived that "profound sense of corporate life, civic and social," to which the author of "The Culture of Cities" refers. Some years ago we discovered an Icelandic saying of medieval time: "the lonesome tree that stands near the village dies." Thus all over Europe men thought the individual could best attain his ends not as a solitary but as the member of a corporation, and even a number of corporations. Their cities prove what were the results of corporate life; just as the modern city is a demonstration of the crass individualism we owe to the thinkers of false thoughts.

The Youth Movement

The Catholic Alliance

AT a time when there is so much to do—and so little time in which to do it—it seems rather strange not a few youth groups are groping for "something to do." Whenever certain projects are suggested for their consideration, these are neatly dodged with such time-honored expressions as "we haven't enough members," "we haven't enough money," "we haven't enough experience." And in the next breath those making these assertions repeat their requests for "something to do," something "practical."

How the Catholic Alliance, of St. Louis, has solved this problem should inspire youth organizations of whatever kind. Several years ago a group of seven young men and women, the majority university graduates, began casting about for something to do, something that would be at once practical and a definite contribution to the Catholic life of the city.

None of the members was wealthy, all were working. They decided, therefore, to engage first of all in the necessary but all too often overlooked activity, viz., study. They determined to meet once each week to compare notes, to gain from one another intellectual stimulus, and on occasion to listen to men experienced in various fields.

Gradually the members' attention became focused on social problems, particularly the social aspect of large corporations. And as time went on the circle was expanded to include a few other young men and young women with kindred interests, although the seven original members remained the nucleus and the directing force.

To give others some of the benefits of their reading and study, the Alliance agreed upon the publication of a *Bulletin* at six-week intervals. Members supply both the funds for the little journal's printing and all of the manuscripts. A rather extensive mailing list has been built up over a period of a few years, and many a

more than merely worth while article has appeared in their *Bulletin*.

From the first emphasis was placed upon spiritual matters. Consequently, each member recites a portion of the office every day, their combined prayers completing the office. Other activities primarily spiritual in nature have been the sponsorship of three liturgical meetings to which the public was invited. One of these was an all-day assembly, beginning with the *missa recitata* and culminating in an afternoon conference addressed by interested priests. Encouraged by the reaction to these ventures, the Catholic Alliance has determined to promote the liturgical movement with even greater effort.

Despite the war and the international upheaval, the group has not lost sight of its fundamental mission or purpose. Meetings are held regularly, spiritual undertakings have not been relaxed and neither has the program of social study. Even now the Catholic Alliance is looking to the day when the war will come to an end and when there will be a great need for men and women who have persisted in their study, men and women who will be able to provide the answers a heart-sick, troubled world will be seeking.

Although greatly hampered by the war, *Pax Romana*, Catholic world secretariat of national federations of university students, is carrying on its activities and traditions to the extent possible. A recent circular of the Washington Secretariat reports the organization has received the formal approbation of the American hierarchy. Most Rev. John A. Duffy, Bishop of Buffalo, has been designated its episcopal protector by the Administrative Board of the N. C. W. C.

Plans are going forward for the Inter-American Pax Romana convention, to be held in Bogota, Colombia, from July 28th to Aug. 2nd. The assembly will be more in the nature of a study week than a congress. The tentative program lists for discussion such topics as the manner of reaching Catholic student bodies, or-

ganization of a federation, selection and training of leaders, administrative problems, publications, student exchange (arranging scholarships for foreign students), relations with international agencies, professional specialization, and the student's responsibility in social action.

A second phase of the deliberations will be concerned with Catholic university federations and international peace, Catholic student war relief work, and the Catholic student's mission in the field of international peace.

At the Bogota convention will be observed the 20th jubilee of *Pax Romana's* founding. The organization was established in Fribourg, Switzerland, on July 21, 1921.

May 4th has been designated Diocesan Youth Day throughout the Diocese of Fargo, N. D., by

Most Rev. Aloisius J. Muench, Bishop of that See. All pastors have been asked to arrange appropriate religious and recreational programs for the young people of their parishes. "The month of May is especially dedicated to our Blessed Mother," Bishop Muench stated, "and hence it will be fitting to arrange some devotion in her honor to bring our Catholic youth close to her."

The recreational program, it has been announced, may be either strictly parochial or on an inter-parish basis. The deanery youth directors are requested to determine what program of games and amusement can be properly arranged for the young people of the different parishes located in each deanery.

Rural Problems

More Security for Tenants

TENANTRY is not, as we have pointed out on several occasions, necessarily an evil. Like the wage system it becomes such through the neglect on the part of the party of the first part, the owner of the means of production, to observe the dictates of justice and charity. The French economist, Charles Gide, although in general opposed to tenantry—and our share croppers are nothing if not tenants—nevertheless favored the system of metayage, prevalent in southern France and Italy.

Among the means adopted by the Farm Security Administration to improve the landlord-tenant relationship, the promotion of the written farm lease appears promising. The supervisor of the FSA for Scott County, Missouri, states in this regard:

"Our experience has been that the best way to create mutual understanding and trust between landlord and tenant is for them to enter into a definite, written agreement which covers all the important aspects of their relationships.

"To encourage such agreements, the FSA has worked out a flexible lease form available not only to FSA co-operators, but to other tenants as well. This form is written in clear, understandable language. As its name suggests, it is flexible and can be completed to meet the needs of a large variety of rental agreements.

"Most of all, use of this form necessitates close coun-

sel between landlord and tenant in working out their rental arrangements."

The suggested policy should prove helpful to both parties, but particularly to the tenant or share cropper. A written understanding between the two parties to the contract may, it is to be hoped, promote greater attachment to the soil and the home the tenant may have established on a particular piece of land. Granted a certain legally enforceable tenure and he will come to feel the same pride in the soil as does the yeoman farmer who calls himself a landowner. There is no reason why land leases should not be made inheritable, in order that the son may profit by the labor of his father. Greater security of this kind will help to guarantee the three results of which the FSA supervisor, referred to above, speaks of as "the three basic needs of the contracting parties:

"1. Need of the tenant family to produce a living on the farm; 2. Need for reasonable cash income to both parties; 3. Need for maintaining and improving the productivity of the farm."

These are first steps in a direction away from the land policy inaugurated by Liberalism, which made of the soil just another commodity of common barter. While it must be, because of its peculiar nature and importance for society, considered *sui generis*.

Mutual Insurance Societies

Slow but Steady Growth

EVEN in a day of astronomical figures the records compiled by various Catholic fraternal insurance organizations are not inconsiderable. The majority of the associations have been characterized by a slow but steady growth, reflecting the wisdom of their leaders.

A pertinent example is the Western Catholic Union, with headquarters in Quincy, Ill., headed for many years by Mr. F. Wm. Heckenkamp, who is also a member of the C. V. Committee on Social Action. Total admitted assets are now in excess of three million dollars, representing a substantial increase over the previous

year. Of particular significance is the fact that the expenses of operation are far less than those of the average insurance firm. For example, salaries of officers, trustees, committees and all home office employees for 1940 were less than \$20,000, while other expenses were proportionately low.

The amount received from members last year, in the form of dues, payments and premiums, etc., was \$302,238.01. Other items of income, including gross interest on mortgage loans, bonds and stocks, and income from the organization's property holdings, brought the total re-

ceipts to \$458,927. The income from real estate was \$72,649.73.

Insurance benefits paid to members during 1940 were \$145,932.44. The WCU, however, reported a gross loss on the sale or maturity of ledger assets, viz., real estate, amounting to \$16,185.63, and a gross decrease by adjustment in the book value of real estate, bonds and stocks amounting to \$87,703.76. Moreover, taxes, repairs and other expenses on real estate totaled \$47,445.30.

Ample reserves, based on the American Experience Table, are provided by the organization. Thus \$146,813.50 has been set aside, for adult business, on a basis of three and a half percent, and \$2,442,301.78 on a basis of four percent. These, together with other adult and juvenile reserves, represent a total of \$2,830,775.50. Unassigned funds come to \$321,466.98.

A report of this nature, concerned only with the financial picture, does not of course touch upon the great and varied charities performed by individual branches of the WCU, or their efforts in behalf of local parishes and in the promotion of Catholic Action. All of these activities are a vital part of the functioning of the organization, from the headquarters down to the constituent units. Such undertakings, together with the financial aspect, give the real clue to the formation and successful operation of fraternal insurance groups such as the WCU.

Co-operation and Credit Unions

Advanced Co-operation

IN the course of a radio talk by the Deputy Registrar of Co-operative Societies at Telugu, the speaker declared there are more than 13,000 co-operative societies in the Madras Presidency of which over 10,000 are agricultural societies with over 8 lakhs of members (a lakh is the equivalent of 100,000). Of the total number, over 10,500 are village credit societies. All in all they advanced to their members during the year 1937-38 about Rupees 212 lakhs as against Rupees 163 lakhs in 1936-37. This is exclusive of loans amounting to about Rupees 1-¼ crores (ten million rupees make a crore) so far advanced by land mortgage banks for the redemption of prior debts of the agriculturists. The Deputy Registrar also said:

"One of the greatest benefits which the co-operative movement has conferred upon the ryots [poor peasants] is that it brought down the general interest rates in the country and made the supply of money required by them for agricultural or other purposes very cheap. Madras is probably the only province in which the interest rates charged to members of societies are so low. And, if it be so, the village credit society has rendered the ryot the greatest service and has made it possible for him to divert for other productive or agricultural purposes the savings effected from his annual interest charges. Today, loans can be obtained by the ryot at a rate generally not exceeding 6 or 6 ¼ percent. This is no mean achievement of co-operation."

Pastors of parishes in the Diocese of Cleve-

Through the Years

THE French-Canadians in the United States uphold their mother-tongue, their religion, and their customs. This accounts, at least in part, for the success of *L'Union Saint-Jean-Baptiste D'Amerique*, a mutual life insurance association with no less than 59,250 members at the present time.

According to the *L'Union*, the organization's official publication, assets were increased by \$413,313.13 in the past year; their total now is \$7,128,387.49. Insurance in force, \$26,139,045.00. Founded in May, 1900, this mutual has enjoyed a steady growth and has undoubtedly contributed to the growing influence the people of French-Canadian stock enjoy, particularly in the New England States. The first issue of the official organ for the present year declares: "The journal and the society, the clergy and the schools collaborate for the advancement of the Franco-Americans."

The following figures attest to the services *L'Union* has rendered its members and their heirs. Since its inauguration the society has disbursed \$5,844,445.67 on account of life insurance; a total of \$1,434,939.46 has gone to members visited by illness, while \$552,094.51 were paid, since 1919, to the aged. Altogether, a remarkable testimony to the ability of self and mutual help to accomplish worth while results.

land were sent a set of questions and answers regarding the institution of parish credit unions by Mr. Sterling Parks, Jr., promoter of credit unions in northern Ohio. The three-page document is titled an "open letter to pastors who are in doubt whether they should or not favor a parish credit union for their parishes."

The possible objections that could be made against inaugurating a parish credit group are answered systematically. Included among these are lack of time, availability of information, the "Church and the lending business," lack of need, too many parish societies already, no sentiment expressed by the parishioners, impoverishment of the people, lack of ecclesiastical sanction (this objection is refuted by a quotation of Auxiliary Bishop McFadden), promotion of borrowing, people cannot be trusted with problems of small banking, and others.

Literature of this sort is well adapted to dispel many of the confused notions prevailing among certain groups regarding the true character and function of a credit union, particularly one established in a Catholic parish.

The extent of credit union growth in our country is well illustrated in the report of the Minnesota Credit Union League. At the beginning of March this association, composed of credit unions as well as individual members, had total assets of \$405,670.15, or virtually double the \$212,944.93 of the corresponding

period last year. Personal loans in force amounted to \$94,700.85, loans to credit unions \$112,134.62, and real estate investments to \$176,623.41.

The 762 individual members have share capital of \$9835.19, while the 203 credit unions have a total of \$275,868.41; moreover, the latter have \$104,567.02 on deposit with the league.

The various guaranty funds contain \$11,890.57. The report lists 34 depositors and also 628 borrowers, of whom 580 are individual members and 48 are credit unions.

The record of the St. Leonard Federal Credit Union, of Brooklyn, is one of slow but steady growth. At present there are 70 members with share capital of \$1599.64, all but \$95.93 of which is on loan to members, a most creditable accomplishment. In the two years of its exis-

tence 94 loans, amounting to \$4858.75, have been authorized.

Maximum share investment permitted is \$250, while the limit on any one loan is \$200. A three percent dividend was declared for 1940. Mr. Adam Schlauch is president and Mr. John A. Gehringer treasurer.

A credit union was established in St. Augustine Parish, Milwaukee, on Mar. 26th with the aid of Mr. August Springob, assistant secretary of the Central Verein and a promoter of credit unions. Rev. Bernard H. Felsecker is pastor, while the St. Peter's Benevolent Society of the parish is a member of the C. V.

The new unit is one of a long series of credit unions organized through the efforts of Central Verein members in Milwaukee. All of the groups are in a flourishing condition; the largest, St. Francis P. C. U., of which Mr. Springob is treasurer, has assets in excess of \$77,000.

A List of Social, Economic, etc. Terms

BIRTH CONTROL: Term which has become virtually synonymous with artificial birth control. As such it is the doctrine of the eugenicists urging the restriction of the number of children born to married couples, whether for economic, physiological or social reasons. The restriction is to be achieved by artificial contraception (*q. v.*).

BOLSHEVISM: A form of Socialism (*q. v.*), the modern term for Russian Communism. The Bolsheviks were opposed to the Mensheviks during the early years of the present century, the former insisting upon a strong centralized committee to direct the communist revolution. The bolshevist system represents a system of State capitalism, dominated by a small group, a system that has come to be the most tyrannical form of absolutist monarchy.

BOND: A formal instrument or evidence of a debt owed by a government, a community, railroad, public utility or other corporation to individual holders. Included in the contract is a promise to repay the indebtedness, almost always with interest, at some future time. Various kinds are coupon, mortgage, first-mortgage, and sinking fund bonds.

BOUNTIES: Payments by a government of a certain sum per unit or article produced, exported or (rarely) imported by a business in substitution or manufacturing concern. They differ from subsidies (*q. v.*) in the manner of payment, i. e., per unit instead of in a lump sum. Bounties are given to encourage a particular industry, and apply especially to so-called "infant" industries. Their use has grown in the past 25 years.

BOURGEOISIE: Originally signified the members of a borough in the Middle Ages. In the eighteenth century the wealthier section of the third estate striving for power. The term came to be applied, often contemptuously, to members of the middle class of society engaged in finance, industry and trade. The status of this

class is rapidly changing, due to the world war, the depression and the concentration of business in the hands of fewer men. In later years the term bourgeoisie has come to include public officials, the better paid white collar workers and better paid members of the working class.

BROKER: A middleman or intermediary who, for a commission or a fee, acts as the agent in a sales transaction between two parties. A broker negotiates the purchase or sale generally of stocks and bonds, commodities and property. On the stock exchange a broker is the member who buys and sells securities for the public.

BUCKET SHOP: An establishment conducted, to all intents and purposes, for the transaction of a stock exchange business, but actually for the registration of bets (usually for small amounts) on the rise or fall in the prices of stocks, grain, etc., no transfer of any stocks taking place. Bucket shops are now outlawed in the United States.

BULLION: Gold or silver in bars, as distinguished from coined metal.

BUREAUCRACY: Government by bureaus. Generally used to denote excessive multiplication of such agencies, and the concentration of too much power in them. Bureaucracy tends to government interference in what should be left to private initiative, and to the minute subdivision of functions. Since the world war bureaucracy has developed almost unchecked in many countries, our own included.

BY-ELECTION: Term applied to the special election to fill a vacancy in a legislature before the expiration of the elective term. The vacancy may be caused by death, resignation or expulsion. In certain States of our country the governor may fill the vacancy by appointment, while in others a special election is mandatory.

CANON LAW: Ecclesiastical law pertaining to faith, morals and discipline, as incorporated in the *Codex Juris Canonici*, promulgated in 1918.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

PROGRESSING steadily since its founding in October, 1937, the Hamilton Catholic library is now believed to be the largest Catholic lending library in Ontario, Canada. The library contains over 3500 volumes in addition to many periodicals, magazines and pamphlets and has an active membership of over 1000 readers.

The library was founded by members of study groups in St. Mary's Parish and is located in a building attached to the rear of St. Mary's Church. The aim of the institution is to place before the public books, papers and magazines which foster Christian ideals. The library is under the direction of Rev. Vincent Priester, who is assisted by voluntary workers.

FOLLOWING the fifteenth annual conference of the Catholic Association for International Peace, conducted at Trinity College, Washington, D. C., on April 14-15, the fifth annual conference of the Catholic Student Peace Federations was held on the following day, April 16th. The general theme of the former conference was America's Peace Aims.

The morning of April 14th was largely given over to committee meetings; discussions occupied the afternoon and evening. All discussions—they were continued on Tuesday morning and afternoon—were based on America's peace aims, as summarized from the Message of Pope Pius XII, given to the world at Christmas, 1939. The C. A. I. P. Student Peace Federations held a joint meeting on the forenoon of April 16th and a sectional meeting of the Peace Commission on the afternoon of the same day.

IN England, Catholic druggists (called chemists in that country), represented by the Catholic Pharmaceutical Guild, are preparing to launch an extensive campaign with a view to securing legislation against the trade in immoral products. They are inviting the help of other Catholic societies, appealing for funds and asking for the co-operation of all chemists, of whatever religious persuasion, who are in sympathy with this end.

The secretary and treasurer of the Guild, Mr. Charles E. Macheth, M.P.S., in writing to the *Catholic Herald*, remarks:

"It is difficult to form an accurate estimate of the numbers of Catholics eligible for membership in the Guild, but from the available sources of statistical information it is possible to make a conservative estimate of 3000-4000. With only half this total potential membership the Catholic Pharmaceutical Guild could exert a telling influence on all professional matters. It is well known that pharmacists as a body are apathetic in the extreme even to their own interests, and it is clear that this very fact must play into the hands of any reasonably strong minority within the profession having a clear purpose and the will to execute it. The Catholic Pharmaceutical Guild has the purpose and the will—but not yet the strength."

CO-OPERATION

VOLUME of business transacted by co-operatives in Saskatchewan during 1939-40 was in excess of \$71,000,000, according to reports received by the co-operation and markets branch of the provincial department of agricul-

ture. The reports covered activities of 532 organizations having a membership of 187,808 and assets totaling more than \$46,000,000.

The volume of business done and the financial results show a marked improvement over the 1938-39 activities. For the year 1938-39 assets amounted to about \$39,000,000 and volume of business done was slightly more than \$50,000,00.

CONSUMERS' CREDIT LOANS

ACCORDING to a survey published by the American Bankers Association, the installment papers purchased by banks from automobile dealers in the last quarter of 1940 increased 17.4 percent, while automobile loans extended directly to car purchasers increased 33.8 percent. There was an increase of 19.4 percent in installment paper purchased from dealers for financing the purchase of merchandise other than automobiles, and a gain of 24.5 percent in the volume of financing handled directly for consumers.

There was a decrease of 0.6 percent in the amount of Federal Housing Administration Title I loans, and an increase of 5.5 percent in personal cash loans to salaried workers.

STANDARD FAMILY BUDGET

THE Heller Committee for Research in Social Economics at the University of California recently found that a yearly income of \$2,198 was necessary to "maintain an average family of five, consisting of two parents, a daughter, aged five, and two sons, aged two and eleven, in a fairly comfortable American standard of living." Their "budget" follows:

Social security, unemployment and old-age insurance	\$ 43.96
Life-insurance premiums	114.00
Food	622.44
Clothing	250.58
Shelter	597.48
Other items	693.71

Under this budget the father is allowed \$66.39 and the mother \$66.89 for clothes, \$226.30 is allotted for upkeep of auto, \$15 for entertaining expenses, and provision is made for theatre and concerts not more than three times a year, tobacco not to exceed three and one-half packages of cigarettes per week, and books, gifts, trips, etc.

PRICE PEGGING

GOVERNMENTAL loans on grain at figures high enough, thinks the *Nebraska Union Farmer*, to amount to price-pegging—that is, loans higher than market prices—means that at the maturity of the loans farmers will let the grain be taken by the Government. This has already happened on huge quantities of corn. It will happen on wheat whenever the market price does not warrant farmers redeeming their grain at the maturity of the loans. Consequently when the governmental agency making the loans acquires the grain upon which loans have been made, it stores, moves, or sells the grain at its own pleasure and in any way it sees fit. This has almost disrupted the free marketing

of corn, and it will disrupt the free marketing of wheat whenever the loans constitute a pegged price.

In addition to disrupting free marketing of grain, Government handling throttles farmers' co-operatives, especially terminal-marketing co-operatives. Moreover, price-pegging loans do not remove the causes of farmers' economic troubles. Indeed, trying to put farmers on a parity with other industries by an arbitrary subsidy in the form of price-pegging loans is evidence in itself that the basic causes of disparity remain untouched.

UNEMPLOYMENT INSURANCE

THE Washington State Grange by resolution, and backed up by vigorous agitation, is protesting against the exclusion from the benefits of the present unemployment insurance law of many low wage-earners in that State, and is demanding that remedial action be taken at an early date.

The State Grange especially emphasizes the fact that farmers should be given the privilege of voluntarily bringing their employees within the act, and further insists that its limitations be reduced from a minimum of eight employees to one or more.

RACIAL DISCRIMINATION BY ORGANIZED LABOR

IT has been found necessary to conduct a conference at Washington in the interest of colored locomotive firemen, because they are excluded from membership in the Brotherhood of Locomotive Enginemen and Firemen. A color clause in the organization's constitution discriminates against Negroes.

According to prevailing practice, as rapidly as colored firemen die, are retired or discharged, white firemen take their places. Consequently, the complete elimination of colored firemen is only a question of time. The call for the Colored Firemen's Conference was issued by the Brotherhood of Sleeping Car Porters.

PROBLEMS OF RELIEF

MANY problems unknown to Americans of a former generation have arisen in the course of the past few decades. Thus many unemployed persons are hesitant about crossing State lines these days, even though a job in the defense industry may be waiting on the other side. If the job should prove to be temporary, barriers created by settlement laws might prevent the worker from returning to the relief rolls of his own State, and might not allow him to obtain public aid in the State where he had lived for only a few weeks or months. Every State in the Union, except Arkansas and Maryland, requires a specified period of residence before a family is eligible for relief.

The time which must elapse before "settlement" is acquired varies from six months in some States to as much as five years in others. The legal period of absence by which residence may be lost varies from 30 days in South Dakota to five years in Maine, Massachusetts, New Hampshire and Rhode Island. In four States a person may lose his residence rights merely by showing an intention of moving, such as sending his furniture into another State. In this way, many persons forfeit their claim to public assistance in one State, without gaining it anywhere else.

THE JEWISH PROBLEM

APPPOINTMENT of Xavier Vallat, an attorney and member of the right in the old parliament of France, as Commissioner General for Jewish Questions, was announced late in March, according to a wireless from Vichy to the *New York Times*.

The duties of his office relate to the application of laws and decrees regarding the Jews which in unoccupied France remove them from governmental posts as well as from all connection with such activities as the stage, cinema and journalism. They retain all other civil and property rights. In the occupied zone the Nuremberg "ghetto laws" are applied.

SOIL CONSERVATION

IN California the Union Oil Company has an employee whose job is to assist farmers whose ranches have been damaged or destroyed by flood or erosion. He organizes conservation districts. During the past year seven of these districts have been formed under his leadership; 12,000 ranches covering more than 2,500,000 acres. The work requires reclaiming hundreds of acres of land beyond the immediate orchard or farm that is put back into production. The conservation district plants cover crops throughout the hills and cuts terraces and run-off ditches to trap raindrops and floods.

Union Oil's profit from this is not limited in the long run to good-will and an increased farm purchasing power. The conservation districts buy gasoline powered equipment to scoop their terraces and ditches. When it arrives the local Union Oil Company sales agent has a good prospect.

MONOPOLIES AND THE STATE

HAVING pointed to the tendency of monopolies to take charge of entire trades in periods when markets are dominated by the prospect of scarcity, as in wartime, the London *Economist* declares the problem is acute in Great Britain. In part because British civil servants are never trained in the routine and expertise of particular trades and industries; therefore, traders and industrialists have necessarily to be used to operate official control. Although inevitable, "the tendency to farm out control to the largest traders—which was already a feature of State intervention in the Tory years before the war—is disturbing," the well-known weekly declares. An important instance of such quasi-monopolist organization under the official aegis is given in the winter issue of the *Fabian Quarterly*:

"An article on 'Meat Policy' rightly praises many features in the strict control by the Government of the wartime trade in meat; but its author makes the criticism that though the Government has been right in selecting large units for supply, it has wrongly given control through the Ministry to the larger wholesalers; the chains of stores of importing syndicates, he says, have been allowed to handle the home-produced meat they once ignored; in transport, by making the Wholesale Meat Transport Association its sole agent, the Ministry has, it is claimed, in effect given this body power to force retailers into affiliation; and the use and distribution of edible fats are ruled by a committee of manufacturers."

There are answers, *The Economist* admits, "of various degrees of conviction, to these criticisms; but the fact remains that the officially sponsored monopoly is a portent to be scrupulously watched. At the best, it is a regrettable necessity; at the worst, exploitation."

THE PRINTED WORD

TO the numerous *Digests* another one has just been added, *Labor Today*, edited and published by Harry Wohl, Elmer Lysen and Edward E. Clarke, formerly connected with Chicago newspapers.

According to their announcement, "this pocket-sized magazine proposes to present without bias the most significant material on labor in any of today's publications." For source material the editor will use "the labor and general press, Government reports, new labor laws, business reports, special publications on economics and sociology, new books, cartoons, fiction."

EXTENSION OF LABOR CONCILIATION

LABOR unrest and other evidences of the capitalistic order of things have made necessary agencies devoted to the conciliation of the contending workers with their employers. At the seventh National Conference on Labor Legislation development of State conciliation agencies for the arbitration of industrial disputes was proposed. These State agencies would be patterned on the United States Conciliation Service. The conference approved a report by its committee on transients which pointed out that the lure of jobs under the defense program operates as a new magnet for migratory workers and urged the co-ordination of Federal and State agencies dealing with problem.

The conference also authorized the appointment of a committee to join with the Labor Policy Committee of the National Defense Advisory Commission in presenting the point of view of labor on pending anti-sabotage bills and legislation for home guard organizations in the States.

THE RACIAL HERESY

LEADERS in the Fascist party of Italy are beginning a campaign for a Race Charter. Signor Preziosi, editor of *Vita Italiana*, in a letter to Farinacci published in the *Regime Fascista*, suggested that the time had come for a Race Charter corresponding to the Carta del Lavoro and the Carta della Scuola. Such a charter should fall into three parts: (1) an account of Fascist racial principles; (2) Fascist racial law; (3) the introduction of a racial "passport" for every citizen. The census of Jews in Italy had resulted in the registration only of those who admitted to being Jews. In order to prove Aryan blood it would be necessary to produce genealogical tables going back at least to grandparents.

Race would be the foundation of the New Order in Europe. It was, therefore, an opportune moment to introduce the Race Charter, which would also serve as the common Racial Law of the Axis to be extended to other European States. Farinacci, one of the most important figures in Fascism, gave the proposal his full support.

CATHOLIC TRADES' UNIONS

THE National Catholic Syndicates of Quebec have concluded negotiations which give to the Catholic unions a "closed-shop" preference in all the six men's and boys' clothing industries in the city.

In the Quebec district there are some 12,000 Catholic unionists and some 400 employers recognize the Catholic unions.

GROWING BURDEN OF TAXES

THE Census Bureau has summarized the taxes collected by the Federal, State and local governments of the country in the year ended June 30th last. The total is \$14,300,000,000. This is far more than the annual value of American farm products. It is about as much as the retail stores of Manhattan take in in ten years.

As the taxes imposed by the Federal Government have increased under the influence of centralization of power, the State and local taxes, instead of decreasing to compensate for the load, have gone up also. The State taxes imposed by all the States amounted to about half a billion dollars in 1919; in 1940 New York State alone collected more than that. Every time a new opportunity to tax the people appears, whether it is the sales tax, the gasoline tax or the income tax, every hungry government agency starts trying to feed in it. "The effort of our rulers is not to economize but to find new tax sources," remarks a New York daily.

DIVORCE

FOLLOWING upon the signing by the Portuguese Government of the new Concordat and missionary agreement with the Vatican earlier this year, a full commentary on the effect of the Concordat on marriage has been issued by Dr. Mario de Figueiredo, Minister of Education. The commentary, which contains the text of the Concordat, together with two recent decrees of the Portuguese Government relative to matrimony, is in the form of a 168-page book entitled, "The Concordat and Marriage."

The chief results of the Concordat in its relation to the subject of marriage have been two: first, the recognition by the Portuguese State of the validity of religious marriage; secondly, the refusal of the State to dissolve any union which the religious authority declares to be indissoluble. A former government had decreed that every matrimonial union had to be performed before the civil authority. The high payment exacted for the obligatory ceremony worked great hardship on the poor of the country and was blamed for many irregular unions. A recent decree of the Portuguese Government provides that in cases of poverty of the couple, no fee may be exacted for the marriage ceremony.

COST OF ALCOHOLIC BEVERAGES

ACCORDING to *Canadian Resources Bulletin*, an official publication, the output of the Canadian brewing industry in 1939 had a selling value at the factory of \$60,153,665 compared with \$57,875,450 in the preceding year.

Sales tax and other taxes and duties paid to the Dominion and Provincial Governments totaled \$16,520,323 as against \$15,496,597 in 1938.

PROJECTED GERMAN MISSIONARY SEMINARIES FOR AMERICA

MONASTERIES of the various Orders of Benedictines, Dominicans, Franciscans, Carmelites and others were the oldest seminaries in Europe serving to train missionaries for foreign countries. After the Reformation the secular clergy followed their example in France, where in 1658 was founded at Paris the Seminary for Foreign Missions. Moreover, the Seminary of the Holy Ghost was established in 1703, while nearly a half-century earlier (in 1657) the Seminary of Sulpice had extended its work to Canada.

When interest in the American missions had been aroused in Germany during the second and third decades of the last century, the question of founding a seminary to supply priests for the American missions naturally occupied the minds of friends of the missions. The establishment of a seminary of this nature was found necessary, as a result of the great scarcity of missionaries to minister to the widely scattered German immigrants. These priests could not be recruited in adequate numbers from the ranks of the German clergy, nor from the Catholics in America. Accordingly, the foundation of a seminary in Germany, as a nursery of future missionaries for America, was held indispensable for the salvation of the German Catholic immigrants.

Father John Nepomucene Neumann, later Bishop of Philadelphia, was the first to advocate this project. On May 4, 1841, Father Neumann, while yet a novice of the Congregation of the Most Holy Redeemer, wrote from St. Philomena's Redemptorist Novitiate, in Pittsburgh, to the Archbishop of Vienna, declaring that it was impossible to recruit a sufficient number of priests from among the German population, because only a few Germans could be found with ample means and the will to furnish the money necessary for the education of their sons for the ministry. In addition, Father Neumann wrote, "the particular training of a priest for service among the Germans cannot be provided in the American ecclesiastical seminaries, but this training is absolutely necessary if the purpose of a useful ministry is to be achieved." For this reason Father Neumann proposed to the Archbishop the establishment in Austria of a seminary intended to train priests to care for the souls of the German immigrants in the United States.¹⁾

The proposal was regarded favorably in Vienna. In an audience granted Father Alexander Czvitkowiez, C.Ss.R., superior of the Redemptorists in America (on Dec. 10, 1842),

¹⁾ This letter of Father Neumann, printed in the *Annals of the Leopoldine Foundation*, Vol. XV, No. 8, Vienna, 1842, pp. 56-62, was quoted in *Central-Blatt and Social Justice*, October, 1935, pp. 213-14, and in *Auslanddeutschum und Kirche*, by Beda Kleinschmidt, O.F.M., Vol. II, Muenster, 1930, p. 48.

the Cardinal-Prefect of the Propaganda remarked that a seminary for the training of priests for the German missions in the United States would be established in Vienna. However, for reasons that are not known the project never materialized.

Concerning the pitiable condition of the German immigrants, Father Alexander wrote about this time: "We were soon convinced that for every hundred Indians who were baptized, a thousand Catholics fell away from the Faith, their children grew up without baptism, the adults lived without instruction in their religion, without receiving the sacraments; and all of this is due to the scarcity of priests. At present the Indians are better cared for than the German Catholics; for the Indians have the benefit of a college conducted by the Jesuits and financed by the Government, while the Germans have absolutely nothing in this regard."²⁾

Having failed in Austria, the project was espoused in Germany. Mr. Francis Sausen, a lay editor, in 1843 published a plea for the erection of a seminary in Germany to educate priests for America. On Feb. 5, 1843, a lengthy article of his was printed in the *Katholische Sonntagsblätter für Belehrung und Erbauung*,³⁾ urging that the tercentenary of the Council of Trent be celebrated. The article, under the title of "A Catholic Jubilee," states:

"Readers of newspapers will remember that scarcely a single city has not celebrated a jubilee in recent years. We propose to institute a movement that will arrange for the celebration of the tercentenary of the opening of the Council of Trent, which took place on Dec. 13, 1545. The importance of this Council for the Church in general and the German Church in particular needs no great explanation; the only question is in what manner shall the jubilee be observed?

"The most fitting celebration of the tercentenary would be this: to establish as a memorial of the event an institution which would continue the work inaugurated by the Council of Trent. We all have an obligation to do our utmost to spread our Faith and thereby perpetuate the efforts of the Council of Trent. And the best way to achieve this end would be to erect a German seminary for foreign missions. An institution of this character would be the most appropriate celebration of the tercentenary of the Council. The establishment of such a seminary would constitute a jubilee celebration in the best sense of the word; and all the more so because our honor has demanded the founding of this type of institution these many years.

"The proposed seminary would be of great service to the Church, the State and to scholarship; it would quicken the Faith of both clergy

²⁾ Quoted by F. G. Holweck in *Pastoral-Blatt*, July, 1920, p. 121.

³⁾ Jahrg. 1842, No. 6, Feb. 5th. This weekly was published at Mainz beginning in 1842. See Brueck, *Geschichte der kath. Kirche in Deutschland*, Vol. II, p. 484.

and laity. It would benefit the Church by training missionaries who would preach the Faith—as solemnly expounded for the last time by the Council of Trent—to pagans and foreign peoples. The institution would be a real continuation of the Council of Trent, since thereby a new spiritual territory would be gained and the loss sustained in many quarters by defections since the Reformation would be compensated.

"It would likewise render great service to the State because it would send young missionaries in company with the numerous bands of German emigrants into their new settlements, where they are now greatly neglected spiritually. These missionaries would not only keep alive the Faith of their native land, but would preserve among the people the recollection of and the spiritual bond with the land of their ancestors. Or could not these missionaries act as the advance guard of the emigrants and on their apostolic excursions look for districts well adapted to German colonization and civilization? Our statesmen now agree that emigration is a necessary evil, differing only on the means the current emigration is to be regulated. We ask why the Church should not, on her part, actively assist in helping to solve this problem?

"We believe that at the present time such help on the part of the Church will not be rejected. Were the Reductions of the Jesuits in Paraguay still in existence, many a government would surely be gratified to know of a place of this kind to which the surplus of population could be removed, provided the Jesuits were willing to accept it.

"A seminary such as we have proposed would render service to science by training young, well-educated missionaries, who would take an interest in scientific research. In this connection we need only point to the great services which former missionaries have performed in the advancement of geography, ethnology and other branches of science. These activities would be even greater were the public minded princes and the numerous scientific societies to promote the scientific labors of the missionaries.

"Why, for instance, should a missionary not be able to progress in the field of science as far, if not farther, than a lay scientist or a political agent? Why should a missionary not devote his leisure hours to scientific pursuits, inasmuch as he cannot be engaged constantly in preaching and conducting religious exercises? And surely he will be more actively interested in scientific studies if he has received special education in certain branches of knowledge. Such training should be considered an indispensable prerequisite, an essential preparation for the successful and complete discharge of the duties of a true missionary."

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

The Fate of Customs

WHEREVER emigrants may go and wherever they may have established themselves, the customs of their native land will not long survive in the new environment. The feast of the Epiphany has ever been one of the most popular of Germany's festive year. Here and there the immigrants attempted to keep alive at least the custom of the "three holy kings" who, with their illuminated star, went from house to house at night chanting songs and ditties, and anticipating such gifts as were customary in Germany on the occasion. In Teutopolis, Illinois, not too long ago a group of costumed boys still went up and down the long village street (the place developed as a Langdorf, perhaps not by mere chance), on the eve of the feast of the Epiphany, holding aloft their lighted star and singing lustily. Generally speaking, however, today the native-born generation of church-going German-Americans hardly gives thought to the feast.

Just a little over a hundred years ago, the well-known traveler Friedrich Gerstäcker found German settlers in the wilds of Missouri who still were conscious of the traditional character of the ancient holyday, observed on January 6th. While on his way in the fall of 1837 from St. Louis to Little Rock, he was directed to a German settlement where he decided to remain, at least temporarily. Gerstäcker relates: "Three brothers living here, who seemed a good sort of people, were ready to employ me. We were to agree about the wages after a week's trial." Unaccustomed to manual labor of so strenuous a kind as that of clearing land, "it happened very opportunely for me," the narrative continues, "that the following day was the festival of the Three Kings, and as honest Germans do not work on that day, I was very much obliged to the Three Kings for their appearance."¹)

Nevertheless, there was no idling despite the feast; the day was devoted to one of those acts of mutual aid, so frequently observed by the frontiersmen. "But though they would not work for themselves," Gerstäcker writes, "we all went, according to the custom here, to help build a house for a neighbor, who had lately settled, and for which the logs were already cut and collected."

A letter, preserved in the files of the late Arthur Preuss, contains the following opinion expressed by one of the leading prelates of the Church in the United States:

"I am afraid you are too sensitive in regard to your correspondents' opinions, advices and suggestions. Some of them make use of your sensitive devotion to Catholic ideals in morals and discipline to serve their own purpose."

¹) Gerstäcker, Frederick. *Wild Sports in the Far West*. Boston, 1860, p. 80.

COLLECTANEA

IT is greatly to the credit of the German pioneer priests in our country that so many of them were responsible for the founding of hospitals in smaller cities. The History of St. Joseph Parish at La Porte, Indiana, published on the occasion of its diamond jubilee, records the following instance of this kind:

"From his private purse, Fr. Messman purchased in 1900 what was known as the Kummerer residence. This home became La Porte's first hospital. Enlargement soon became necessary and from an humble beginning the Holy Family Hospital became the city's most needed institution. The towering structure of today proving the wisdom of its founder."

The Rev. Anthony Messman, who served as pastor of St. Joseph Parish from 1896 to 1912, was a native of what is known as the *Oldenburger Münsterland*, from whence came to our country so many sturdy pioneers, both clerical and lay, in the 19th century.

A history of Catholic charity in the United States should be written ere long, we believe. It would reveal this outstanding virtue of true Christianity has been practiced and fostered from the time of the plantation of the Church in America. Frequently one comes across bits of information of the following kind:

Rev. Ambrose J. Heim, born on April 3, 1807, at Rodalbe, in the Diocese of Nancy, is known in the history of St. Louis as "The priest of the poor." In 1845 he organized the original Conference of the St. Vincent de Paul Society in St. Louis, in fact the first in North America. While stationed at St. Mary's, the church of the first German parish in St. Louis, he made it possible for the poorer members of his flock to deposit their savings with him. Very Rev. Canon O'Hanlon, pioneer priest of the Archdiocese of St. Louis, who ultimately returned to Ireland, refers to this endeavor in his book on "Life and Scenery in Missouri" as follows:

"An aged German priest of my acquaintance, Father Heim, had benevolently established a system of deposit at St. Mary's church for the savings of mechanics, laborers and servant girls, who had no confidence in many of the incorporated or private banks in St. Louis."

Archbishop Kenrick, who became interested in this effort, appointed one of his business advisers to investigate the means and methods adopted by Fr. Heim with the intention of assisting his people. The report was so favorable that the distinguished prelate decided to establish a bank, which existed until the beginning of the Civil War.

The tombstone reared over the grave of this charitable priest, who died in his 47th year, bore an inscription selected by Archbishop Kenrick: "Blessed is the man who hath understood regarding the needy and the poor; the Lord will deliver him on the evil day."

BOOK REVIEWS

Received for Review

- Guiraud, Jean. *Les Jesuites. L'Ecole Sociale Populaire*, Montreal, 1940. p. c., 32 p. Price 15 sous.
- Kreuter, V. Rev. Jos., O.S.B. *Do You Remember the Dying?* The Book Store, Collegeville, Minn., 1940. p. c., 30 p. Price 10 cts.
- International Conciliation, No. 365: Hull, Hon. Cordell. *The Foreign Policy of the U. S.; Stresemann, Joachim. United States Business in a World of Controlled Economy, and Economic Reorganization of Europe in the Event of a German Victory.* Carnegie Endowment for Internat. Peace, N. Y., 1940. p. c., 32 p. Price 5 cts.
- Mueller, Franz H., M.C.S., Dr. rer. pol. *Heinrich Pesch and His Theory of Christian Solidarism.* Aquin Papers No. 7. The College of St. Thomas, St. Paul, 1941. p. c., 50 p. Price 25 cts.

Reviews

- Schmiedeler, Rev. Edgar, O.S.B., Ph.D. *The Sacred Bond.* New York, P. J. Kenedy and Sons. \$1.35.

THIS is a book of eight sermons on Christian marriage, containing 128 pages of text, a one-page bibliography, and a short introduction by the Most Reverend Paul C. Schulte, D.D., Bishop of Leavenworth. The author treats of the divine institution, purpose, and essential properties of Christian marriage, and of several aspects of Christian family life. The points in his development are well chosen. The book has the defect which frequently accompanies the printed sermon: the oratorical style is distracting. Those interested in the development of sermons on these topics can easily overlook this point; others very likely would prefer something in a quieter vein.

GERALD KELLY, S.J.

- Swint, Most Rev. John J. *Catholic Marriage.* Wheeling, W. Va., Church Supplies Co. Price 10 cents.

The breakdown of marriage in our country has taken on alarming proportions and reached the stage of a national calamity. Truly, the sacredness of the married state cannot be insisted on too frequently since it bears so intimately both on temporal and eternal life. It is an ever timely topic, and that also for Catholics because the low ideals of married life prevailing in our country cannot but have a bad effect on their ways of thinking and acting. It is a fact that unmentionable practices have insinuated themselves into many Catholic families. Contemporary Catholics must be reminded of the lofty ideal of Christian marriage and of the exacting duties that go with the married state. The distinguished author does this in a scholarly, yet popular, manner. He has given us a very practical and serviceable treatment of the important subject which ought to be in

many hands. The evils and dangers of mixed marriages are painted in strong colors but in no way exaggerated.

C. BRUEHL, Ph.D.

Streng, Bishop von. *Marriage*. Tr. by Rev. Charles Bruehl. Benziger Press. Price \$1.50

"Marriage" should be a popular book. It has always been the ardent desire of the Church that those who are to enter upon the married state should have more than a passing understanding of its duties and blessings. It may be very true that, given a proper foundation in the tenets of the faith, men and women will adjust themselves to their new state with a high degree of rectitude. At the same time, since the state is far from simple in its principles, there is need of much preliminary instruction and clarification, as well as further enlightenment for those who have already begun their married life.

This little book has succeeded in presenting the larger issues admirably. Especially does it create a healthy consciousness of the sublimity of the state. From this consciousness should spring intelligent acts of the virtues of mutual respect, fidelity and self-sacrifice.

Taking as the keynote the comparison of marriage with the union of Christ and His Church, the author dwells at length upon the consolations of this life in Christ and with Christ that should be the normal outcome of the sacrament. This does much to remove the stigma attaching to marriage because of the pagan viewpoint so prevalent in our day.

The addition of the part marriage has in the liturgy, the marriage service, the nuptial mass, the churching of women, all add elevation and encouragement. "Marriage" is a book that may well be presented to the married or those contemplating the step. Its brevity and conciseness will commend it to busy people.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College,
St. Marys, Kans.

Sheen, Rt. Rev. Fulton J. *The Cross and the Crisis*. Milwaukee, Bruce Publ. Co. Price \$2.

There is an opportunity today for some priest, for all priests, to become great preachers in the truest sense of the term. Never was there so vast an audience in such dire need of guidance made so available to priestly preaching as now. What is needed in the preacher is sanctity and learning—conformity with the heart and mind of Christ—for there is no other name under Heaven by which men can be saved than that of the Lord Jesus. Nor can any wisdom other than the divine be our guide out of the morass into which human selfishness and godlessness have betrayed us all.

What the present reviewer finds admirable in Msgr. Sheen's "The Cross and the Crisis" is his attempt to carry into his discourses the

spirit of the Scriptures, made his own by hours of prayer and meditation, and of the encyclical interpretations of the gospels in the writings of our recent pontiffs. The Catholic Church alone has the program by which society can be saved. The world needs to be persuaded of this and induced to use it whole heartedly. Perhaps it is asking too much of any priest to bring this about by pulpit oratory or even to prepare the ground for it in effective fashion. But the task is there to be done.

Msgr. Sheen traces the plight of society today from its inception in the Protestant revolt 400 years ago. It is perhaps asking too much to make clear to us in a brief radio sermon the steps by which individual "*Non serviams*" of 400 years ago could coalesce into that collective "*Non serviam*" of society which constitutes so large a part of today's world dilemma. He might have entered into the question in greater detail than he has attempted to do in the present volume. It is perhaps also rather a fault of rhetoric than of scholarship to confine the progressive steps of human philosophy away from God within the neat limits of past centuries, as he has done. The question is, of course, an enormous one bristling with difficulties and requiring the painstaking scholarship of more than any one individual.

Thoughtful students will find in Msgr. Sheen's latest book a penetrating study of world conditions today—analyzed to their ugly skeleton. They will find also a remedy prescribed by the Divine Physician Himself and His human representative. It is too much to say that we would not have had abuses in society today had there never been any Protestantism. It is certainly most true to say that to remedy conditions so largely caused or occasioned by the Protestant revolt over the centuries a wholesale return to the Father's House—the Catholic Church—is indicated for society today.

Nor is this true of occidental society alone. The Orient too awaits our answer to this question: "Shall there be a general return to Rome or no?" Divisions in Christianity in the West have delayed Christianization in the East. Were Japan to conquer all of China and to become the greatest power in all history, she will yet bear within herself the philosophic-economic seeds of ultimate disintegration. She must face the problem ultimately of God or Mammon, Heaven or Earth, the Father's House or the husks of swine, Catholicism or Chaos. Her present campaign in China is postponing the facing of the issue, but face it she must, along with all the Orient. Our own correct solution of the problem in the Orient will facilitate the correct solution of it everywhere: that there be but one flock and one Shepherd. If we fail—but with God's help we cannot fail—it is unthinkable!

L. H. TIBESAR, M.M.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

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All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

The 1941 Convention Motto

We stand at the cross-roads of a new era in history. A great social revolution is at hand. To guide its course into proper channels is the task of every statesman of our day. But the task is too great for the mind and hand of any single man. We all must work together to see that this task shall be properly done. To accomplish this, however, requires sound social thought on the part of every one of us. Such thought must precede social action. Hence, there falls upon us all the duty to make fully our own, by thought, study, and discussion, the social ideas of the great Pope of the Workingmen—Leo XIII.

MOST REV. ALOISIUS J. MUENCH,
Bishop of Fargo, N. D.

A Convention of Grave Importance

SEVERAL departures for the programs of recent conventions of the Central Verein and the Natl. Cath. Women's Union will mark the 1941 assembly of our organizations, to be held in New York City on Aug. 16-20. Plans for the event were thoroughly discussed at a series of meetings held on Mar. 29-30.

On Saturday evening executives went over the program first at a dinner meeting and later at a general session; both were held at the Commodore Hotel, selected as the headquarters of the convention. On Sunday afternoon some 500 officials, committee members and special delegates from several States attended a meeting at St. Joseph's Parish auditorium, on which occasion the arrangements were discussed in greater detail. Mr. Albert J. Sattler and Mrs. Catherine Schmidt, co-chairmen of the general arrangements committee, supervised the presentation of reports by the various sub-committees.

Speakers included Mr. William H. Siefen and Mrs. Mary Filser Lohr, national presidents, Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. W. U. of New York, Mr. Richard F. Hemmerlein and Miss Laura K. Schilling, presidents of the men's and women's State Branches, and Mr. F. P. Kenkel. The Director of the Central Bureau emphasized in his address the fact that the world is experiencing a crisis, adding that it behooves all members of the C. V. and N. C. W. U., particularly those who will attend the convention, to take seriously their obligation to help find a way out of the present difficulties. A substantial number of priests were present for the meeting, as were representatives of State Branches and District Leagues in Connecticut, New Jersey, Brooklyn and Philadelphia.

The officers decided to hold all sessions of the convention, including the civic demonstration, in Hotel Commodore. Moreover, six churches will be used for the religious services, and all social affairs will be held before the convention actually gets under way. The entire parlor floor of the hotel will be reserved for the convention; on this floor are the large ball room, seating about 2000 people, and two smaller halls, seating about 500 each; these latter auditoriums will be used for delegate sessions.

Most Rev. Francis J. Spellman will preside at the convention high mass, to be celebrated in St. Patrick's Cathedral by Most Rev. J. Francis A. McIntyre, Auxiliary Bishop of New York. Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, will preach the sermon, while Archbishop Spellman will welcome the delegates at the close of mass.

Members of the tour and other delegates are expected to arrive in New York on Thursday. That evening a social gathering will be held in their honor, and for the following day, after

mass at St. Agnes Church, a sight-seeing tour of the city has been arranged, culminating in a visit to Radio City in the evening.

The New York Branches will convene on Saturday, beginning with mass at St. Boniface Church, while in the evening the customary executive sessions of the national bodies will take place. A demonstration by members of the Confraternity of Christian Doctrine is also scheduled for Saturday evening.

Included on Sunday's program, besides the mass, are the official opening early in the morning, and the jubilee lunch—for both men and women—commemorating the silver jubilee of the N. C. W. U. Later in the afternoon the civic demonstration will be conducted, while in the evening the youth mass meeting will take place in the grand ball room. One of the speakers at this latter assembly will be Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.

Monday, Tuesday and Wednesday will be given over largely to business meetings, beginning early Monday with the official opening business session. On Monday afternoon all committees will hold their meetings, including especially the resolutions committee under the chairmanship of Mr. Joseph Matt, K.S.G. That evening Mr. Kenkel will deliver his annual message to the C. V.; his address will probably be followed by a conference on credit unions. Religious services will be held at Immaculate Conception Church on Monday morning, at St. Joseph's Church on Tuesday, and at the Church of the Most Holy Redeemer on Wednesday. The concluding event on the program is the jubilee banquet, also in observance of the N. C. W. U.'s anniversary, scheduled for Wednesday evening.

Truly the coming convention bids fair to be one of the most important ever conducted by the C. V., primarily because of the world-shattering events now taking place. Much of the world is in chaos or adrift, and when the war has come to an end will be in need of guidance, even as it is today. Problems of social reform, discussions of the Christian solutions of present vexing questions will feature the New York assembly. For this reason we would urge that *every society* affiliated with either the C. V. or the N. C. W. U. make a particular effort to be represented. There was never greater need for constructive action, or for Catholic lay organizations such as ours that can and will point the way.

A special message has been addressed by President William H. Siefen to members of the major executive committee of the C. V. regarding the forthcoming national convention. The president calls attention to the fact that this year's assembly of the Natl. Cath. Women's Union will mark the silver jubilee of that organization's founding.

The selection of well qualified delegates is urgently recommended, in order that the convention may be successful. The delegates, in-

cluding officers of State Branches, should come "well prepared to offer suggestions for the welfare and best interests of our organization," Mr. Siefen writes.

Apart from the jubilee celebration, there will be not a few "momentous subjects, significant topics, important problems awaiting our attention and consideration, many relative to existing national and international conditions." An important item of business from a standpoint of the internal structure of the organization, will be the report of the constitution committee, concerning a number of contemplated changes in the by-laws and constitution.

Archbishop Stritch Grants Mandate to Illinois Branch

A REMARKABLE tribute to the Catholic Union of Illinois was paid by Most Rev. Samuel A. Stritch, Archbishop of Chicago, in granting the organization the official Mandate to engage in Catholic Action in that diocese. The letter addressed by Archbishop Stritch, who is also the episcopal protector of the Natl. Cath. Women's Union, to President Joseph B. Engelmeier, calls attention to the work of the C. V. as a pioneer in Catholic lay action. The prelate urges the Branch particularly to promote the efforts of the Holy Name Society, and to help set up an archdiocesan-wide apostolate of Catholic lay action. The full text of the communication, dated Mar. 27th, follows:

"It gives me great satisfaction to say to you that I am deeply appreciative of the good work which the Catholic Union of Illinois has done in past years for Holy Church. Indeed the Central Verein was a great pioneer effort among us in Catholic lay action. When many Catholic laymen were blinded to the necessity of actively engaging in the lay apostolate, this organization sounded a warning and by its efforts formed a nucleus from which much of the splendid Catholic lay action in our midst today has come. Its studies and its organizations may be said to have been one of the great forces which prepared the ground for the work that we have at hand in these tragic times. I appreciate what has been done and I bless all those who had a part in the doing of it.

"I am quite sure that the good men of the Catholic Union of Illinois in this archdiocese will lend me their intelligent efforts in my undertaking to set up a great archdiocesan-wide apostolate of Catholic lay action. I know that in their parishes they will be foremost among the members of the Holy Name Society. It is in their tradition to make ever wider and wider reaches in the lay apostolate, which unless it is diocesan-wide and directly an agency of the bishop, would be a feeble thing. So I call to your men in their parishes to be active and energetic members of the Holy Name Society.

"Asking God to bless you and prosper you,

"Sincerely yours in Christ,

(Signed) "† Samuel A. Stritch,
"Archbishop of Chicago."

Adjunct of National Defense

CATHOLIC organizations throughout the country are co-operating with the recently organized United Service Organizations, composed of various denominational groups and intended to provide recreation and spiritual care for soldiers, sailors and defense personnel. A nation-wide campaign to raise \$10,765,000 for these purposes was launched early last month.

Co-operating organizations are the National Catholic Community Service, the YMCA, the YWCA, the Salvation Army, the National Travelers Aid Association and the Jewish Welfare Board. The Natl. Cath. Community Service, co-ordinating agency for all Catholic groups, is under the direction of Most Rev. Edward J. Mooney, Archbishop of Detroit.

Specifically, the united service program aims "to provide soldiers, sailors and defense workers in the communities adjacent to their appointed posts of service, a measure of the hospitality, the spiritual influence and the comfort of the home communities they have left to serve their country. It is needed over and above what local communities are already doing and should continue to do."

"When the soldiers go into town by the thousands evenings and week-ends," it was stated, "there is too often no place for them to go, nothing to do, no good friend to meet the lonely, no morale-building recreation. Boys stand aimlessly on the sidewalk, wondering what to do, and those who seek to exploit the boys, sometimes viciously, are eager to supply the answer."

Many of the some 1,400,000 young Americans now in uniform are in large training centers, built in haste to meet the national emergency. Soldiers sometimes outnumber, by five or ten times, the adult population of nearby towns and villages.

The agencies are planning to provide service club facilities in 339 places near camps, naval stations and defense centers. The Federal Government will furnish the buildings, while the USO will furnish the funds for their operation and will supervise the program of welfare, education and religious activities.

The Central Verein is co-operating with other Catholic groups comprising the Natl. Cath. Community Service in the furtherance of the objectives listed. President William H. Siefen was invited by Mr. Paul V. McNutt, co-ordinator of health, welfare and related defense activities, to attend a special meeting on Apr. 17th in Washington at which details of the USO campaign were discussed.

It is planned to operate community centers seating about 500 on the average, with adjoining facilities such as reading and game rooms, lunch counters, lockers, showers, etc. Fathers and mothers particularly of the drafted soldiers are demanding that such services be provided. The preliminary announcement de-

clared "we are acting also at the request of the President of the United States, the Secretary of War, the Secretary of the Navy, and the Federal Social Security Administrator."

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: New York City, August 16-20.

C. U. and C. W. L. of Illinois: Springfield, May 24-25.

C. V. and C. W. U. of Connecticut: New Britain, June 7-9.

C. V. and C. W. U. of North Dakota: Mandan, June 14-16.

Cath. State League and C. W. U. of Texas: Pilot Point, July 22-24.

C. V. and C. W. U. of Pennsylvania: Williamsport, July 26-29.

C. V. and C. W. U. of New York: New York City, August 16-20, simultaneously with convention of C. C. V. of A.

C. U. and C. W. U. of Arkansas: Subiaco, August 31-September 1.

C. V. and C. W. U. of California: San Jose, August 31-September 1.

C. U. and C. W. U. of Missouri: St. Charles. St. Joseph State League and C. W. U. of Indiana: Richmond.

C. V. and C. W. U. of Minnesota: Sleepy Eye.

New York Convention Tour

FOR the third successive year delegates to the annual conventions of the C. V. and N. C. W. U. will have an opportunity to travel to the convention city as members of a special tour. Shortly following the New Ulm assembly a committee headed by Mr. Ernst Winkelmann, chairman, and Mr. W. W. Warren, secretary—both of St. Louis—was appointed by President William H. Siefen.

The committee has now completed preliminary arrangements for the tour to New York City. While the exact itinerary and costs have not been finally determined, it is reported the price will be exceptionally low. Special rates have been obtained and an effort is being made to keep the cost within the range of the greater number of delegates. The committee emphasizes the point that not only members of the men's and women's organizations, but also their friends, are eligible to participate in the tour.

As was the case in the past two years, both an "A" and a "B" tour will be provided. However, unlike either the San Francisco or the New Ulm arrangement, the difference in cost will be slight.

The tour will begin in St. Louis, although provision will be made for delegates from Arkansas, Kansas, Texas, California and other States west and south of the Mississippi to join the party in the starting city. Tentative plans call for stops in Chicago, Harper's Ferry, and

Washington, among other cities, on the first half of the journey, with stop-overs in Baltimore, Philadelphia, Norfolk and other cities in the James River country on the way home. A boat trip on Chesapeake Bay to Norfolk is also being arranged.

Final arrangements will be completed shortly and the information made available to members of our organizations; a detailed itinerary and price list will be published in the June issue of *Social Justice Review*. Because of the promised low cost, the committee expects the largest number of participants of any of the convention tours thus far arranged.

Across the Country With the C. V.

PLANNING for the celebration of the issuance of *Rerum novarum* and *Quadragesimo anno*, completing arrangements for coming annual conventions, considering ways and means to assist the Central Bureau, and other activities are occupying the attention of various State Branches and district leagues of the Central Verein. The following reports of recent meetings should be of general interest to members of the organization in all parts of the country.

Announcement that St. Joseph Verein of Mandan has invited the North Dakota State Branch to hold its convention in that community on June 14-16, was made at the executive session of the Branch, conducted at Bismarck on Mar. 20th. Most Rev. Vincent J. Ryan, Bishop of Bismarck, attended the meeting, lending his counsel and encouragement to the officers. At his suggestion it was decided to hold a youth mass meeting on one evening of the convention, whose theme will be "Adult and Youth Co-operation." Bishop Ryan urged that steps be taken to interest the clergy of the State in the work of the Branch with a view to increasing the number of affiliates.

The April message of Mr. Richard F. Hemmerlein, president of the C. V. of New York, urges affiliated societies to arrange for celebrations of the encyclicals' anniversary on or about May 15th. Such observances, the president writes in the organization's *Quarterly Bulletin*, will encourage the members "to strive with increasing energy and determination to spread far and wide the eternal truth the encyclicals teach." Suggestions for the celebration include special masses with a sermon devoted to the encyclicals, vesper or Eucharistic services, civic demonstrations, arranging for guest speakers at regular or special meetings, etc.

All associated leagues and units of the Branch are co-operating with the New York City local section in preparing for the coming national and State conventions to be held in that city on Aug. 16-20.

The executive session of the Cath. State League of Texas, held in San Antonio, considered the new constitution of the organization, a complete text of which will be available shortly. A donation of \$50 was voted for the Central Bureau and officers decided to propose to the annual convention that the Branch raise \$1000 for the Bureau's needs.

Rt. Rev. Msgr. Peter J. Schnetzer, vicar general and spiritual director of the women's Branch, delivered the principal address, on "Catholic Soldier Welfare and Youth." The officials agreed to request Rev. Paul Charcut, spiritual director, to petition Most Rev. Robert E. Lucey, newly installed Archbishop of San Antonio, for the Mandate for Catholic Action.

As reported last month, the Branch opposed ratification by the State legislature of the Child Labor Amendment. Members of the organization were asked to address post cards and letters to their representatives in the legislature protesting favorable action. Their efforts have been successful.

Ways and means to raise their Branch's quota for the Central Bureau Expansion Fund were discussed by executives of the California State Branch at their quarterly session held in San Francisco. It was agreed that each member should be assessed one dollar for this purpose. In order to promote relations between affiliates in the southern section of the State with the more numerous units in the north, the officials approved President Karl Nissl's offer to undertake a "good will tour" of southern California.

Rev. Lawrence Mutter, O.F.M., spiritual director, addressed the meeting and participated in the deliberations. Plans were laid for the Branch's annual picnic, to be held several months hence.

About 35 priests and a large group of laymen and women attended the special dinner meeting arranged by the Volksverein, the C. V. section in Philadelphia, on Mar. 31st. The event, in charge of the president, Mr. Charles F. Gerhard, was held in honor of Mr. F. P. Kenkel, Director of the Central Bureau, who stopped in Philadelphia on his way to St. Louis after attending the convention arrangements committee sessions conducted in New York City the previous two days.

The participants came not merely from Philadelphia but from surrounding cities, particularly in the Lehigh Valley district. The spirit of enthusiasm engendered on the occasion will, it was said by not a few, go far to advance the efforts of the Volksverein. Mr. Kenkel spoke on the history, objectives and accomplishments of the Central Verein, emphasizing especially the philosophy underlying the organization. Following his address the members asked numerous questions concerning the C. V. and the Central Bureau.

At the quarterly meeting of the Volksverein, held Apr. 6th, plans were discussed for the observance of the anniversary of the encyclicals. Rev. Anthony L. Ostheimer will deliver the principal address at the celebration, to be sponsored on May 15th. An important action was the decision to promote parish study and discussion groups; plans for this undertaking were completed at a subsequent meeting, held Apr. 18th. Rev. William D. Bruckmann, spiritual director of the women's section, and Rev. Henry Steinhagen, former spiritual director of the Volksverein, promised their full co-operation in launching this project. The members voted to conduct a social in May for a community of nuns, while efforts are being made to raise funds to aid a stricken parish in South Dakota.

Most Rev. James E. Kearney, Bishop of Rochester, N. Y., was guest of honor at the joint meeting of the C. V. and N. C. W. U. Federations of that city on Mar. 23rd. The prelate in his address approved the manner in which the Central Verein has shaped its program to meet changing conditions. It has, he continued, persisted in its program through the years because it has been motivated by a love of both God and fellow-men.

The balance of the meeting was occupied by a discussion of parish credit unions, including the newly organized P. C. U. conference of Rochester, legislative matters, the Central Bureau Expansion Drive, and the maternity guild. Among the speakers were Mrs. Mary Filser Lohr, president of the N. C. W. U., Mr. Richard F. Hemmerlein and Mr. Charles T. Trott, present and past president of the New York Branch of the C. V. respectively, and Mr. William J. Fuehrer, president of the Rochester men's Federation.

An explanation of the Cath. Conf. on Industrial Problems by Mr. A. H. Clemens featured the April meeting of the St. Louis and County District League. The speaker outlined the purposes of the Conference, and offered a critical analysis of the recent regional meet-

ing of that body in St. Louis. He expressed regret the question of vocational associations had not received sufficient attention at the various sessions.

On Apr. 22nd Mr. Clemens, who teaches economics and sociology at Fontbonne College, St. Louis, spoke at the seventh in the series of adult education meetings sponsored by the college; his address dealt with "An Inefficient Business World."

Seminary Scholarship

SINCE the appeal addressed last November by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., to member societies of the Natl. Cath. Women's Union for funds to complete the burse for a seminarian in his Diocese, a total of \$896.95 has been contributed. This sum, together with earlier gifts, brings the total to \$2729.30 as of Apr. 15th.

The burse, known as that of Our Lady of Good Counsel, was decided on in 1938, when the women's organization promised to collect \$5000 for this purpose. While the majority of the gifts thus far received have come from women and women's societies, a few have been sent by C. V. units and individual members.

The list of gifts printed below (by States) is a report of the offerings received since the appeal was addressed to member societies in November, and does not include the gifts received prior to that time. The Missouri Branch, for instance, contributed over \$600 prior to November, while the New York section donated an amount almost as great.

The recent contributions are as follows: Arkansas, \$1; California, \$20; Illinois, \$102; Maryland, \$75; Minnesota, \$157.95; Missouri, \$35; New Jersey, \$1; New York, \$15; North Dakota, \$235; Ohio, \$20; Pennsylvania, \$25; Texas, \$5; and Wisconsin, \$205.

Youth Activities

PLANS for the eighth annual Youth Day sponsored by the Young Men's and Women's District Leagues of Jefferson City, Mo., to be held in Bonnots Mill on May 11th, were outlined at the recent executive session of the young men's section, conducted in Selinger Center, Jefferson City. "Rural and Urban Youth United Under the Banner of Christ" was selected as the theme of the program.

The Leagues are beginning even now to prepare for the national convention of the Rural Life Conference, scheduled to be held in Jefferson City in the fall. Thus, officers this year selected "The Catholic Rural Life Conference" as the theme of the oratorical contests held last month to select speakers for the Youth Day mass meeting. The young ladies' League chose "The Catholic Church and Rural Life" as the topic for its oratorical contest.

Virtually every parish in the deanery acted as host to at least one performance of "The Masterful Monk," dramatic presentation offered by the young men's League this spring.

The dangers of excessive centralization of Federal power, especially as regards control of

youth activities and institutions, form the basis of the May Activities Letter addressed to C. V. youth societies by Rev. Edward A. Bruemmer. The second vice-president reprints several sentences from a recent Central Bureau Press Bulletin calling attention to the National Preparedness Act of 1941 for the improvement of physical and social fitness, now pending in the Congress. This bill, it is charged, would give the Government tremendous power over youth activities.

Fr. Bruemmer suggests that youth groups arrange their annual Communion breakfasts during May, and under the headings of both intellectual and civic activities recommends the study of the C. B. free pamphlet "Guide Right," urging further that all members of affiliated youth societies who are drafted into the army be sent a copy of this publication.

Another timely recommendation concerns the coming convention of the Central Verein in New York City. Fr. Bruemmer reminds the members of their opportunity to participate in the deliberations of a convention that bids fair to be one of the most important conducted by the organization in many years, especially in view of present troubled conditions.

Necrology

FAITHFUL friend and member of the Central Verein for the better part of his life, Mr. William A. Schmit, of St. Louis, died on Mar. 31st after a brief illness. The deceased, a trustee of the C. V. since 1938 and more recently chairman of that board, was 71 years old. For years he had frequently attended conventions of the Cath. Union of Missouri and also of the national organization; repeatedly he was called upon to serve as president of the St. Louis and County District League and as recording secretary of the State Branch.

In addition to his active participation in the affairs of the Central Verein, Mr. Schmit was a trustee and later president of the St. Vincent's German Orphan Society, and onetime president of St. Francis de Sales Benevolent Society, both of St. Louis. He was widely known for his willingness to co-operate in any worthy cause and for his affability.

The deceased was born in Wapakoneta, Ohio, on June 21, 1869, coming with his parents to Jonesburg, Mo., in 1883. Two years later he moved to St. Louis where he spent the remainder of his life. For a time he worked in local dairies after which he engaged in the insurance business.

Funeral services were conducted at St. Francis de Sales Church on Apr. 4th. Surviving are his widow, Mrs. Katherine Schmit, a niece and two nephews; included among the latter is Mr. Cyril J. Furrer, corresponding and financial secretary of the C. U. of Missouri and its past president.

"Richly endowed by nature, he has deserved well of his home, his city and his country."

Thus does Rev. Max Mueller sum up the life of Mr. Joseph M. Schifferli, editor and publicist, who died in Buffalo on Mar. 27th. Founder and editor of *The Echo*, Catholic weekly of that city, and long a member of the staff of the *Aurora und Christliche Woche*, a weekly published by the German Roman Catholic Orphan

Asylum, Buffalo, Mr. Schifferli devoted most of his life to the service of the Catholic cause. He was intimately associated with the C. V. and the columns of his paper regularly devoted considerable attention to the activities of our New York societies. He was president of the Buffalo Branch and recording secretary of the State Branch for many years.

The funeral mass was celebrated on Mar. 31st by Rev. William Schifferli, a nephew from Rochester, in the presence of Most Rev. John A. Duffy, Bishop of Buffalo. Present also were a large number of priests and representatives of the C. V. and other Catholic groups. Mr. R. F. Hemmerlein, president of the C. V. of New York, attended as the representative of that body.

Mr. Schifferli, born in Buffalo on Aug. 7, 1880, began his journalistic career in 1893 as an employee of a local German daily. In 1904 he joined the staff of the *Aurora*, edited by his father, Mr. Francis X. Schifferli. He established *The Echo* in 1915, becoming its managing director and editor. This weekly achieved an enviable reputation in the 25 years of its existence, merging in 1939 with the *Catholic Union and Times*.

Apart from his accomplishments in his chosen field, Mr. Schifferli gained a wide circle of friends by reason of his genial kindness, his deep faith, and the austerity of his personal life. Recognition of these virtues was made by Fr. Mueller, chairman of the *Aurora* press committee, in the columns of that newspaper on Apr. 3rd.

Surviving Mr. Schifferli are five sons and five daughters, besides seven brothers and sisters.

Former president of the St. Joseph Liebesbund, a C. V. affiliate, and a pioneer member of St. Joseph's Parish, Detroit, Mr. John Delor died on Mar. 31st at the age of 87. Mr. Delor was active in the work of the Michigan Branch of the C. V., and served as president of the Liebesbund for ten years. He also attended numerous conventions of the C. V. Funeral services were held Apr. 2nd.

The deceased was born on Sept. 4, 1853, in Fraser, Mich., and was engaged in the meat, coal and wood businesses before becoming a mortician. He is survived by his widow, five children and a sister.

Miscellany

ANNOUNCEMENT was made recently that Rev. Andrew H. Toeppen has accepted the office of spiritual director of the St. Louis and County District League, C. W. U. of Missouri.

Fr. Toeppen, pastor of Ss. Peter and Paul Parish, St. Louis, succeeds the late Rev. F. J. Holweck.

The Catholic Action medal, conferred annually by Sacred Heart Junior College of Wichita, Kan., has been awarded this year to Judge W. W. Jochems. Judge Jochems has addressed a number of conventions of the C. V. of Kansas, the last the St. Marks convention in October.

The award was presented by Most Rev. Christian H. Winkelman, Bishop of Wichita, at a special ceremony on Apr. 23rd, marking the occasion of the 11th annual Catholic Action dinner. Distinguished in Catholic affairs, Judge Jochems was appointed to the supreme court of Kansas in 1929.

The Youth Section of the Catholic State League of Texas has been without a president for two months. Mr. Marcus Flusche, of Denison, who was re-elected to that office for the second time at last year's convention, has been drafted for army service.

Mr. Flusche submitted his resignation to the League shortly before leaving for camp.

According to the Secretary of War in the President's Cabinet, Mr. Stimson, the West Point course of study now includes one year of German. He said 100 cadets would study the language. On the other hand, two years of Spanish are now offered instead of one year, and one year of French instead of two.

When asked why German was added for the first time, he said: "It doesn't necessarily accompany training in a goose step."

Contributions to the Central Bureau Emergency Fund continue to be received. Within the past month 11 gifts amounting to \$68 were sent in answer to the appeal addressed by the Bureau to friends and affiliated C. V. societies shortly before Christmas. Total contributions to Apr. 15th were \$4204.17, received from 344 individuals and societies.

Missouri leads with the largest number of contributors, 61, while the benefactors in New York have donated the largest amount of money, \$1277. The gifts range from ten cents to \$1000; 114 friends sent \$5 each, 56 \$1; 54 \$10; 45 \$2, and 15 \$25, among other sums.

It has been announced that the C. V. and C. W. U. of Pennsylvania will hold their annual conventions in Williamsport beginning July 26th. A similar report from officers of the North Dakota Branches indicates the joint assembly of the organizations in that State will take place at Mandan on June 14-16. The dates for the Texas convention, previously announced for Pilot Point, are July 22-24.

No word has thus far been received regarding the time and place of the Kansas, New Jersey and Ohio conventions; other State Branches have announced either the dates or the locales of their meetings, or both.

Within a period of about six weeks two separate consignments of gifts for the missions were dispatched from the Central Bureau. The first of these was shipped on Feb. 5th, the second on Mar. 24th.

The latter consignment consisted of 13 bales of clothing, five cartons of shoes, three cartons of hats and a like number containing drugs, bandages, etc., besides two exceptionally large boxes of toys and two others containing an eight-gallon coffee urn each.

Thirteen mission stations were the recipients of the gifts, for the most part the contributions of our women's societies. The largest number of the gifts was forwarded to South Dakota, the balance to missionaries in Montana, Texas, Missouri, New Mexico, Georgia, North Dakota, Wisconsin and Canada. Freight charges on the shipment, weighing 3185 pounds, amounted to \$77.74.

DAS SOZIALE APOSTOLAT

ERLASSE UND VERORDNUNGEN EINES GEISTLICHEN REICHSFUERSTEN.

II.

BEDENKT man, dass alle Nachbarländern, den Verhältnissen entsprechend, ähnliche Ein- und Ausfuhrverbote erliessen, so ist es leicht verständlich, dass ein Grosshandel nach modernem Begriffe nicht möglich war. Zünfte und Handwerker waren einer freien Entwicklung jedoch ungleich hinderlicher. Diese, nur darauf bedacht, ihre Gerechtsame zu vermehren, wachten eifersüchtig darüber, das „ausländische Waaren und ausländische Händler“ sie nicht in ihren Privilegien schmälerten; so dass es z. B. „denen frembden ausherrischen (ausländischen) Hosen- und Strumpfstrickern“ untersagt wurde, ihre Waaren sowohl auf den Wochenmärkten, als auch auf den „Nicolay, Christ und Neujahrs Abend Märkten feyl zu haben.“ Nichtzünftige Händler nennt man gern „Stümppler und Stöhrer,“ schimpft sie zuweilen „Pfutscher“ und „nirgenswo sesshafte Landstreicher.“ In einem zu Gunsten des Buchbinderwerbes erlassenen Mandate heisst es, dass den „sogenannten Bilder- und Liederkrämer, auch Stümppler und Stöhrer einig gefaltzt oder gebundene Buchbinder-Waaren auf den Märkten feyl zu haben/ auff keine weiss gestattet werden solle“; und weiter, liest man, dass nicht nur diese es gewagt hätten, Buchbinderwaaren zu verschleissen, sondern „wider alles Herkommen“ hätten auch „fremde und ausherrische Buchbinder-Meister“ keine Scheu getragen, im Hochstifte die Wochen- und andere Märkte zu besuchen. Auf diese Auslassung folgt das Verbot, dass es weder Bilderkrämern, noch „Buchführern und Buchdruckern so frembd- als einheimischen oder sonstjemandem wer er auch sey/ so das Handwerk nicht zünftig gelernet/“ gestattet werden sollte, „mit gefaltzt oder gebundenen Calendern, Gesang- Gebett oder andern so teutsch als lateinischen Büchern“ Handel zu treiben. Auch gegen unberufene Verfertiger und Händler mit „Waxszteyer Waaren“ ist ein Mandat gerichtet, da diese nicht allein ihre „nichtswehrt und verfälschte Waaren auf Märkten und Wallfahrten öffentlich verkaufen,“ sondern obendrein sich „erkühneden,“ obwohl selbst nicht zünftig, Lehrlingen anzunehmen und dadurch „taglich neue Stöhrer nachzuziehen.“ Da auch das ehrsame Drechslerhandwerk vermeinte, in seinen Interessen geschädigt zu sein, so wurde, „allen und jeden Beamten gnädigst“ befohlen, das Drechslerhandwerk in seinen Rechten zu schützen, und besonders darauf Acht zu haben, dass auf den Märkten weder die „nichtstüchtigen Pfutscher und Stöhrer-Waaren“ noch die von fremden Meistern zuweilen dahingebrachten „liederlichen Spinn-Räder zu der Unterthanen Schaden“

zugelassen würden. Dass diese Mandate den gewünschten Erfolg nicht hatten, beweist wohl deren öfters nothwendig gewordene Wiederholung. Uebrigens war für Nichtzünftige die Versuchung zu gross, sich Uebergriffe in die weitgehenden Koncessionen der Zünfte zu erlauben. So mochte z. B. manchem Manne der Handel mit Wagenschmiere oder Rüb-, oder Leinöl, nach irgend einem alten Recept bereitet, sehr einträglich erscheinen und auch wirklich gewesen sein; obgleich hierdurch die Rechte der Seiler verletzt wurden. Beklagt doch das Mandat vom 1. Mai 1720, dass das Feilbieten von „Wagenschmier/ Leim- Hanff- Rüben- und andere Oel/ Lundten/ Fischschmalz/ Pech und dergleichen Seylerswaharen durch Stümper und Putscher immer mehr um sich greife.“

Zum Schutz der Kupferschmiede ergingen ähnliche Erlasse, wie es auch thatsächlich zu ihren Gunsten war, dass die Ausfuhr von altem Messing und Kupfer verboten wurde, wenn man dabei auch durchaus nach den Grundsätzen des Merkantilismus verfuhr. Liesst man ferner, dass es, „Unsern Unterthanen in andere benachbahrte Frembdherrische Orth zu gehen und dergleichen in Unsern Lande Absoluti verbottene Meyerne Tücher Kirschey oder Beder mann (Benennung für Tucharten) zum eigenen Gebrauch zu kaufen, bei Strafe und Confiscation verboten“ war, so freut man sich, dass die Grenzen weiter geworden und dass es wenigstens kein strafbares Vergehen mehr ist, in's Nachbarstädtchen zu reisen, um ein Stück Stoff einzukaufen, und dass durch den Kauf einer im Nachbarstädtchen gemachten Waare weder Nahrung, Handel und Wandel ruinirt, noch „das beste und meiste Geld gänzlich ausser Land gezogen und entführt“ werde, wie „Wir Christoph Frantz dess Heiligen Römischen Reiches Fürst“, es Anno 1725 so ernstlich befürchteten. Wobei wir freilich nicht vergessen dürfen, zu fragen, was spätere Zeiten über unsere Schutzzölle sagen mögen.

Ebenso nachtheilig wie manches hier Erwähnte muss für den Handel die im Laufe des dreissigjährigen Krieges eingerissene Kipper- und Wipperei gewesen sein, d. h. die Fabrikation und Circulation minderwärtiger Silbermünzen durch kleine und grosse Herren, Städte und andere münzberechtigte Korporationen, welche im Anfange des 18. Jahrhunderts noch nicht völlig unterdrückt worden war, wie auch begreiflicher Weise noch eine Unmenge solchen Geldes im Umlauf sich befand. Die Mandate, die sich hiermit beschäftigten, sind theils mit Abbildungen der erlaubten guten Münzen, theils mit jenen der „völlig verrufenen“ versehen. Unter letzteren befinden sich solche aus allen deutschen Gauen, vom Fels bis zum Meere; denn St. Gallen und Basel, Stralsund und Bremen und dazwischen viele andere Herrschaften und Städte, sie alle müssen es sich gefallen lassen, gewisse Kreutzer, Batzen, Zweier und Pfennige von den Abgeordneten des

fränkischen, schwäbischen und bayerischen Kreises in Acht und Bann thun zu lassen.

Musste nun der Handelsmann, Handwerker und Bauer beim Erwerb des Lebensunterhalts sich abmühen und vorsorglich die Gültigkeit des Geldes beobachten, so kam noch eine dritte Plage dazu, die den andern nicht nachstand, sondern sie in mancher Hinsicht noch übertraf. Die, wie das Kipper- und Wippereiwesen ein Vermächtnis des unglückseligen dreissig jährigen Krieges war: die Unsicherheit der Strassen und Wege und das Räuberunwesen. Zigeuner, Gauner und herrenloses Gefindel, wie sie in den Mandaten genannt werden, machten sowohl einer hohen Regierung als auch den Bürgern zu jener Zeit im ganzen Reiche das Leben recht schwer. Zwar werden allerorts die schärfsten Massregeln wider dieselben ergriffen; aber das Uebel war zu tief eingerissen, denn mehrere Generationen waren bereits geboren worden, auf denen das Wort „herrenloses Gesindel“, das an sich das Elend eines schwer heimgesuchten Volkes besonders erfuhr, wie ein Fluch ruhte.

Die grossen Pestseuchen des 17. Jahrhunderts schreckten die Gemüter auch noch zu jener Zeit, aus der unsere Sammlung obrigkeitlicher Befehle stammt. Man war auch keineswegs nachlässig gegenüber der drohenden Gefahr; im Gegenteil, die ergriffenen Massregeln erscheinen uns auch heute noch als recht scharf. So erliess der Fürstbischof am 2. September, 1713, ein Mandat, es seien an den Handelsgrenzen „schwarze Taffeln mit folgenden lessbaren Worten“ aufzurichten: „Lebensstraff für diejenigen welche sich von inficirten, oder der Pest halber verdächtigen Orten einschleichen wollen.“ Um dieser Verordnung den nötigen Nachdruck zur verleihen, befiehlt Johann Philip sowohl bei Tags als bei Nachts an den Grenzen fleissig patrouilliren zu lassen, und „die etwan auf der Krüppelfuhr ankommenden Bettler, gleich anderen Verdächtigen“, zurückzuweisen. Aber die Not wird grösser, denn schon ist die „leydige ansteckende Seuche nicht nur in der Kaiserlichen Residenz-Stadt Wien“, sondern auch in Regensburg; und ein grossmächtiges Plakat zählt die verschiedenen Verordnungen auf, die zur Abwehr der Seuche erlassen wurden. Wir erfahren, dass alle aus verdächtigen Orten eingeführten Waaren, „mögen sie gleich Federn, Betthen, Wollen“ sein, unter freiem Himmel verbrannt werden sollen, ohne vorher geöffnet worden zu sein. Das Zugvieh musste erschossen werden. Sehr summarisch sollte gegen solche verfahren werden, die es wagen würden, aus verdächtigen Orten kommend, über die Grenzen zu schleichen, insbesondere auf Nebenwegen, oder es verheimlichen wollten, sich in inficirten Orten aufgehalten zu haben. Nach den Anordnungen der Ortsobrigkeit soll der Uebertreter „am Leben gestraffet, der Körper aber mit dem bei sich habenden Kleidern, Waaren und Güthern verbrannt werden.“

Aber auch für das Schlimmste, das Auftreten der Seuche in einer Stadt oder einem Ort des

Landes wurde Vorsorge getroffen. Sie sollten mit Pallisaden und Gräben umzogen, die Zugänge aber mit Wachen besetzt werden. Für das Herbeischaffen von „Medicamenten und Victualien“ wurde gesorgt, ebenso dafür, dass der heimgesuchte Platz einen „Pest-Prediger, Todten-Gräber und Pest-Medicum oder Chirur-gicum“ erhielt. Für den Thorwächter findet sich eine längere Instruktion in der Sammlung, aber auch das Formular für den abzulegenden Eid, dass er allen Instruktionen getreulich nachkommen wolle und sich weder durch „einige Gaab, Geschenk, Gunst“ oder „um anderer Ursachen“ willen untreu oder lässig erweisen werde. Verboten waren ferner öffentliche und geheime „Tänze und andere Freude-Spiel“, ebenso Musik bei Hochzeiten und Gastereien.

(Fortsetzung Folgt)

F. P. K.

Wahres über China.

AUS zuverlässiger Quelle erhalten wir folgende Mitteilung, die ein scharfes Licht wirft auf die von unserer Regierung in China verfolgte Politik. Man schreibt uns nämlich:

„Die innere Lage hier ist unverändert, in den Städten haben wir Ruhe und Ordnung, indes auf dem flachen Lande stehen sich verschiedene Soldatenverbände einander gegenüber, die indes alle den recht weit verbreiteten kommunistischen Banden gegenüber feindlich gesinnt sind und diese bekämpfen. Es heisst, dass die regulären oder irregulären Truppen nach aussen zu den Japanern halten, was immerhin erfreulich ist, da sie so ein mächtiges Gegengewicht gegen den Kommunismus bilden. Gebe Gott, dass endlich eine Verständigung zustande komme und der Friede bald wiederkehren möge!“

Von der von dem Missionar erhofften Verständigung, nämlich zwischen China und Japan, will die Regierung unseres Landes nichts wissen. Wir sowohl als England haben der zum Widerstand geneigten Partei in China grosse Geldsummen geliehen, in der Absicht es ihr zu ermöglichen, den Krieg gegen Japan fortzusetzen, und zwar gegen den Willen eines beträchtlichen Teiles des chinesischen Volkes. Hinter dieser Politik stecken Handelsinteressen, als sollte der Welt wieder einmal bewiesen werden, was die Griechen schon wussten: „Entstehen uns doch alle Kriege um des Geldes Besitz!“

Dem Einflusse Moskaus war es zu einer Zeit gelungen, in einem Teile Chinas eine Sowjetrepublik aufzustellen. Der berühmte Bela Kuhn, der einst in Ungarn wütete, scheint dabei seine Finger im Spiel gehabt zu haben; er hat wenigstens die Fundamentalgesetze der roten chinesischen Republik herausgegeben. Dass die Republik nicht nur auf dem Papier stand, wissen wir aus den Berichten der Missionare. Besonders die Präfektur Tingchow der deutscher Dominikaner litt eine zeitlang schwer unter den Heimsuchungen der roten Armee. Bischof Pelzer, O.P., musste mehrmals in die

Wildnis fliehen und fand bei seiner Rückkehr seine kleine Kathedrale zerstört.

Auch heute droht das rote Unwesen noch immer in dem so schwer heimgesuchten Reich. Aus Shantung schrieb uns jüngst ein Franziskaner:

„Die grösste Gefahr für China ist der Kommunismus, der sich heimlich immer weiter auszubreiten sucht. Indes machen die verschiedenen chinesischen Truppenkontingente nirgendwo mit den Kommunisten gemeinsame Sache, bekämpfen sie vielmehr, wo sie sich finden. In einigen Gegenden haben sich allerdings schon richtige Sowjetsverwaltungen gebildet und werden die guten Chinesen gezwungen, alles mitzumachen. In den Dörfern gibt es kommunistische Schulen; Frauen und Mädchen müssen an der 'Verwaltung' teilnehmen. Man exerziert täglich, in Dorfversammlungen werden die paradiesischen Zustände Russlands gepriesen und dem armen Volk der Himmel auf Erden versprochen.“

„Nur gut,“ meint der Missionar, „dass unsere Chinesen selber so schwatzhaft sind und all das Gerede doch nicht glauben. Das Volk steht dem Kommunismus abweisend gegenüber, kann aber oft nicht anders, als alles über sich ergehen lassen. Werden die roten Maulhelden vertrieben, so sind die Leute wieder ruhige brave Bauern und bleiben bei ihren alten guten Gewohnheiten. Gebe Gott, es möge bald gelingen, das rote Unkraut ganz auszumerzen.“

Man sieht, die sog. christlichen Völker hätten genug zu tun, sich selbst zu reformieren und danach jenen Völkern, die der Gefahr des Kommunismus ausgesetzt sind zu helfen, sie abzuweisen.

Hervorragener Jahresbericht.

MIT Erstaunen dürfte mancher amerikanische Katholik die „Jahresgabe 1940“ der kathol. missionsärztlichen Fürsorge, die allen Kriegsgefährnissen zum Trotz ihren Weg nach Amerika fand, betrachten. Es ist ein inhaltsreicher Band, den P. Karl Maria Bosslet, O.P., Direktor des Missionsärztlichen Institut Würzburg, dessen Mitgliedern und Gönnern darbietet. Weitmehr als ein Jahresbericht, bietet er eine Reihe aussergewöhnlicher Aufsätze dar, deren einige anderes, als nur rein medizinische oder missionsärztliche Fragen erörtern.

Wir nennen folgende Abhandlungen, weil schon die Ueberschriften beweisen, wie weit die Katholiken Deutschlands davon entfernt sind, „einzupacken,“ um es kurz und bündig auszudrücken: Behandlungsmethoden der Eingeborenen am Okavango. Von Dr. med. Anton Krause; Das Leben der Gnade. Von Universitäts-Professor DDr. Jos. Pascher, München; Gott im Denken der Gegenwart. Von Univ.-Prof. DDr. Hans Pfeil, Würzburg; Zur Psychologie der Stigmatisation. Von Univ.-Prof. DDr. Georg Wunderle, Würzburg, und Das Unbewusste und die Substantialität der Seele. Von Methodius Hudeczek O.P., Dozent der Philosophie, Walberberg/Bonn.

Dem Jahresbericht selbst seien folgende Ausführungen entnommen über die Stellung des Missionsärztlichen Instituts, bisher immer noch das einzige auf dem katholischen Erdenrund, in der Kath. Aktion:

„Die Idee des Instituts ist es ja, in der Mission durch die Arbeit von Laienärzten den Gedanken des Laienapostolates in einzigartiger und selten idealer Form zu verwirklichen. Den Gedanken einer mehr wie sonstwo dringend notwendigen Mitarbeit von Laienkräften angesichts des gewaltigen Arbeitsgebietes und der oft erschreckend geringen Anzahl von Missionaren, einer Mitarbeit, die — ganz abgesehen vom guten Beispiel lebendigen Glaubens durch Laien und dem missionarischen Wert der ärztlichen Caritas — gerade auf medizinischem Gebiet von Nichtfachleuten überhaupt nicht geleistet werden kann.“

Aus der Bücherwelt.

Hendrik Pieter Marchant, Ueberwundene Vorurteile. Ein Laie erblickt die Kirche. Benzinger. 1938. 146 SS. Preis in Leinen 3.50 RM.

HENDRIK PIETER MARCHANT, der 1934 zur katholischen Kirche heimkehrte, sagt einmal: „Man hätte mir erlaubt, Buddhist zu werden — das hätte niemand interessiert, aber katholisch hätte ich nicht werden sollen.“ Für viele protestantische und liberale Kreise ist und bleibt der Weg nach Rom ein Canossa-Gang. Und doch, Marchant, ehemaliger holländischer Kultusminister und Mitbegründer und langjähriger Leiter des „Freisinnig-Demokratischen Bundes“, ging diesen Weg. Seine Konversion erregte in Holland und in ganz Europa grösstes Aufsehen. Man konnte nicht verstehen, dass dieser angesehene Staatsmann und freisinnige Jurist katholisch werden konnte. Was hat ihn nach Rom geführt?

„Alle Schriften von Konvertiten, von Augustinus angefangen, sind Bekenntnisse ihrer früheren Unwissenheit.“ Dieser Satz spricht ein demütiges Selbstbekenntnis aus und eine Erkenntnis, die durch langes und intensives Studium gewonnen wurde. Marchant war im politischen und gesellschaftlichen Leben viel mit Katholiken zusammengekommen und „fand dort eine Intelligenz, eine Lebenskraft und Lebensfreude, ein Organisationstalent und eine liebevolle Zusammenarbeit, die mich stark beeindruckten. Ich musste wissen, woraus diese Kräfte hervorstiegen.“ Er ging darum zurück zu den ersten Quellen, den Evangelien, und fand ihre unveränderte und kompromisslose Lehre in der katholischen Kirche bewahrt. Für den Katholiken ist heute wie vor 1900 Jahren Christus noch immer der Sohn Gottes; daran gibt es kein Deuteln! Für den Katholiken gibt es keinen Riss zwischen Glauben und Vernunft; sein Glaube ist wesentlich vernunftgemäss. Es ist vor allem dieses Festhalten am übernatürlichen Charakter des Christentums und die volle Harmonie zwischen Glaube und Vernunft, die Marchant zum Verständnis und zur Anerkennung der Kirche führten. Und von hier aus fand er dann den Weg zum Verstehen der Lehrautorität und des Priestertums und zur Hochachtung der Beichte und der Muttergottes-Verehrung. Im Lichte dieser neuen Erkenntnisse